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MORAL AXIOMS

SOLVE

EVERY PROBLEM OF CHARACTER CREED AND BELIEF.

BY

ISAAC NEWTON STEARNS, LL.B.

KIRKSVILLE, MISSOURI

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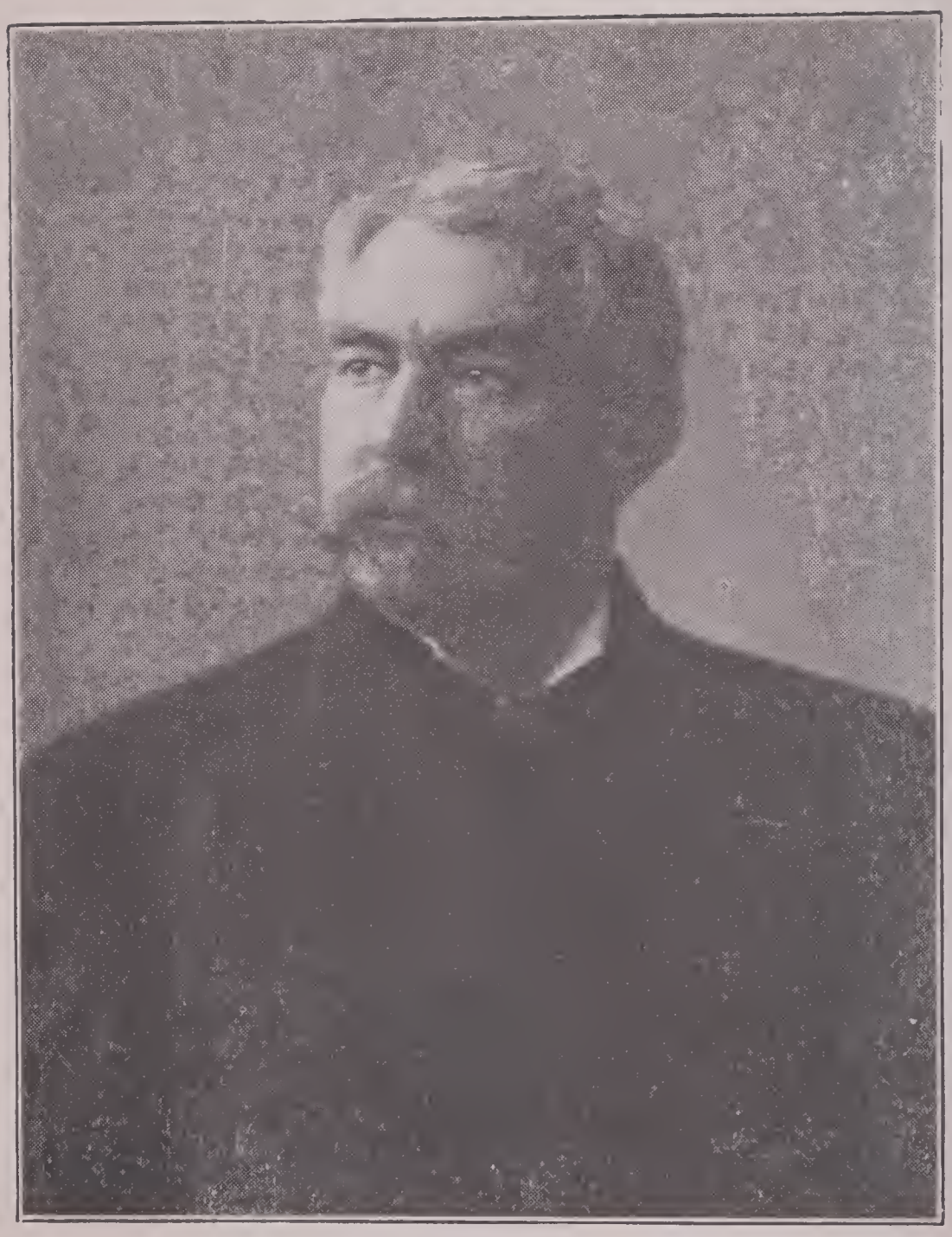

Isaac Newton Stearns, LL. B.

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EVERY PROBLEM OF

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BY

ISAAC NEWTON STEARNS, LL.B.,

BOSTON UNIVERSITY '78

ALSO

Author of the "Age of Truth and Right." Price $1.50

AXIOMS

(1) *All means in a moral relation, merge in, and become parts of the end.*
(2) *No immoral means, in an otherwise moral relation, can be employed, for moral ends.*
(3) *No moral means, in an otherwise moral relation, can be employed, for immoral ends.*

HOW APPLIED

Whatever conforms to the foregoing axioms MUST be RIGHT, and TRUE. Whatever contradicts them, MUST be WRONG, and FALSE.

Theories in unity with Principles, NEVER CHANGE.

PRICE $1.50

JANUARY 1912

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This work: is Dedicated to the SUPREME BEING: (as elsewhere:) RESIDENT in the HUMAN SOUL.

After attending the District and High Schools of the town of Spencer, Mass., the author served a two years' apprenticeship on machinist's tools at Worchester, Mass. Afterward he pursued a three years' classical course at Wilbraham Academy; a four years' course in the Boston University School of Law; one year in the Boston Univsrsity School of Oratory under Louis B. Munroe; and one year as a private pupil under the instruction of the great Philosopher Wyzeman Marshall; for whose instruction the author acknowledges great indebtedness.

I have read the book through, entitled: "AGE OF TRUTH AND RIGHT," and can truthfully say: that to establish in a man MORAL SENTIMENT: it has no equal. It has reformed my entire thinking faculty.
Kirksville, Mo., Jan. 2, 1912. C. H. WEST.

To Whom It May Concern:—I have owned the book entitled: "AGE OF TRUTH AND RIGHT" by Isaac N. Stearns: for two years, and have enjoyed it much, and can recommend it to any, who are interested in the subject treated: as it shows deep thought and skill.
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I have owned the work, entitled: "AGE OF TRUTH AND RIGHT," for three years; and have read it through three times: and I declare that it is the best book, that I ever read. The author's recommendation for creating moral sentiment: by use of appropriate text-books on morals: in every grade of school, from the primary to the profession inclusive. The author's conception of the SUPREME BEING, divorced, from primitive tradition. His method of leading: traditions, beliefs, creeds or opinions up to the bar of the Moral Law, which plainly shows their truth or falsity. Distinguishes him: as the Champion of Modern Thinkers.
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Invocation

Most Potent, Gracious, and Universal Being: whose essence involves every essence: and Whose Soul embraces all souls: let no man harbor the fallacy, that he can escape thine all-pervading presence, whose perfecting rays pierce immensity and permeate its contents. Let our natures be impressed with the assurance, that the knowledge and experience of a bodily planetary life, is most essential for the development, comprehension, wisdom, and perfection of an always living, knowing soul. Let our natures forever be aware, that however distinguishable may be the temporal bodily form, or however different may be the degree of available wisdom, yet the soul is an indivisible, an inseperable entity from thine all-embracing, all-pervading Being, whose benign presence penetrates the illimitable universe in every direction from its centre, to its circumference. Let our entire being be so susceptible and receptive in the attainment of knowledge and experience; that for the accumulation of wisdom and the achievement of perfection, moral recititude, shall be a foregone conclusion.

Let our emotional nature incline to such goverance and self-consistency, as shall gain its direction by well ordered thought.

Let no lurking superstition so dominate our nature, that when the truths of morals, have laid thir inditement upon our error, we still cling to it, and thwart the purpose of correction, or of forecasting and uniting the moral quality, in advance, with contemplated activity, in order to direct activities, while managable in their causes, rather than to meet the regret arising, from uncontrollable effects.

Let us not fall a victim to the self-deception, that a sacrifice of any description can be employed to patch up uncontrollable effects, which our own conscious indifference has permitted to escape unchallenged, from their causes, and so set on foot avoidable, unwholesome results.

Let us forever shun the deception that we can do wrong, at another's expense; or that the merits of another, can be credited to our account; the effect of which is to swell the sum total, of individual iniquity, since the merits of more than one, are employed to counterbalance the demerits of one, and moral discipline and equilibrium requires that individual merit must counteract individual demerit.

Let us resist any clerical indoctrination that suffering and misery are accompaniments of the right, or the fallacy that patient suffering for the right, is acceptable with divine justice.

Since disapprobation, remorse and evil; are sentinels for restitution, and correction, and serve as a warning for the prevention of calamity, by the forecasting of what will be the effect, of a given contemplated cause or action.

Let us ever shun the deception of the miraculous, since we know that such can be no other, than deception, practiced upon the opperating arrangement of this universe, in order to persuade the credulous, that one faction, is more

entitled to divine favor than another, which is a reproach upon the impartial management of this universe.

Let not superstition so debase our judgment, reason, and power of analogy, that we should be lured into the deception, that crucifiction, sacrifices or crimes of any name or nature ever have, do now, or ever shall become a part of the managing activities sanctioned by moral government.

Let us as Jews, Mohammedans, and Christians, who worship the mythical in unity or trinity, first purge our own eyes from the idolatrous, before we look for it in the eyes, of the rest of mankind, or attempt as missionaries, to displace a single form of idolatry, with a multiplied form.

Let us not boast ourselves as worshipers of the only true Trinity, and accuse our brother man, as idolatrous in the worship of his, since ours is only a compendious abridgement of his, and others in a multiplied form.

Let us not be lured into the disception that doctoring sins, or sacrifising to apease the wrath of a Myth, or other imaginary fetich, will ever excuse or exculpate the consciousness, of a power to arrest their possible progress in their causes, before they become uncontrollable effects.

Let our apprehension never be dim to the fact, that all principles of morals, righteousness, knowledge, and experience, are means to the end through Wisdom to perfection, by the application of thought and act to Moral axioms. Let us not be more faithless than the Geometer, who is no less sure of his remotest problem, than its axiom. And let us as moralists remember that in every moral relation: "All means merge in and become parts of the end." "That no immoral means can be employed for otherwise moral ends." "And that no otherwise moral means can be employed for immoral ends." And so proppagate Righteousness, Wisdom, Progress, and Perfection.

The Supreme Being is the Greatest Soul of the Universe, whose circumference bounds a real Globe, encompassing all Space, and its contents. This Soul is analytically inherent and resident therein, intelligibly electrifying, this Colossal Globe, in every direction from its centre to its circumference. This soul is an embodyment of unmatched power, presence, and sensibility.

Human reflection fancies that in so far as the order of this Universe, tallies with its thought order, that the thought order is resident in this universe. But a system of thoughts, and a system of things are only different aspects of the one universe. What the mind actually does, in so far as possible, is to reveal or reflect that of which, both thoughts and things are a manifestation, and such becoming a correlate of consciousness, genuine introspection yields a revelation, that the Supreme Being constitutes the essence of the human soul. And the human soul in turn, most admirably, manifests the intelligibility, and moral consciousness of the Supreme Being. Contrary to the general notions of mankind, in this universe, of thoughts and things, the mind's possible percepts, are found to be more calculable, than many of its actual percepts. Why so? An actual percept is the product, of the objective or subjective universe, plus its noumenal or phenomenal aspects, available by an individual's power of sensibility and realized knowing. For example the sun sets at six P. M. is a possible percept, as well as one that is calculable, but the

actual percept that John Jones, saw, on a given date, from a given point of latitude and longitude, the sun's disk make its exit on the horizen at six o'clock, is among the most incalculable of human events. If John Jones was an actual beholder of the fact. That actual percept is a claim embodying a sensible organism and sunset, and if true, becomes an historic event. But a score of occurencies, might have intervened, any of which would destroy the actual percept, and so destroy John Jones's view of sun set as an historic event. On the other hand a possible percept, that the sun's disk made its transit, on the horizen at a given time, and was only possibly visible from a given point, is a calculation founded upon the experience of ages, and the uniformity of planetary laws. Manifestly the possible percept sees without eyes, through the darkest cloud, and knows with a certainty as infallible as axiomatic truth. And if you wish to test John's veracity, that at a given date or fraction thereof, and from a given point, that he actually saw the sun set, compare his claimed actual percept with a know possible percept, and if they disagree, which shall you reject? The claimed actual or the known possible percept, to get the truth. Manifestly your possible percept governs. If an astronomer, who knew the validity of possible percepts, was questioned upon the validity of the saying: Josh. 10:12:13 founded upon a supposed actual percept, worded: "So the sun stood still in the midst of heaven, and hasted not to go down, about a whole day." which must govern, the traditional percept, claimed to be an historic actual event, or the possible percept, founded on the unexceptional experience of ages, and the uniformity of planetary laws? Manifestly when the pretended actual contradicts the possible, the claim of the actual to veracity, must be false. And by this standard, the mind can resolve the question of all traditional miracles, which are none other than the claim, that a given pretended actual precept has triumphed for the establishment of a creed belief or faith, in downright opposition, contradiction and defiance of its being a possible precept at all. Which is the same thing as to say that the impossible, when a creed or dogma, which is self contradictory,must be fixed upon, is more to be relied upon than the possible: an absurdity than which there can be no greater. The tradition of a man's walking upon the surface of sea waves, whose bodily weight in a verticle posture, will displace the water of equal weight and bulk, is as absurd as the claim that atmospheric air and a human body of the same cubic dimensions will weigh the same. Such an example of the attempt to confound the fabricated actual, with the universally possible, is the same as confounding the impossible with the possible. A man who weighs 150 lbs. on the scales to walk on the surface of sea waves through the air must first have his body, weight and bulk, reduced to the constituency of the air, or an equivalent by baloon contrivance, otherwise his body sinks to the position, where the water displacement, and the weight of his body are equal. Thus a knowledge of the actual, and the possible reveals, the absurdity of the foundation of all traditional miracles. The human soul, the repository of eternal principals, to which the mind, for direction, continually refers, manifests, more explicitly than anything we are acquainted with, the Supreme Being. The innate powers of the human soul are all analytical, that is the powers are parts of the soul; as in the moral world,

all means are parts of the end and must be so analyzed. And as with the man, proficient in numerical accuracy, so with the Moral Man, the entire universe is analytically at his disposal, since with him it becomes a part of, or the means for the all-comprehensive end, wisdom, and perfection, and so becomes consciously incorporated with his being: precisely so the impersonal universe, is sensibly incorporated with the knowing factor of the Supreme Being.

The working mechanism of the Supreme Being can be definitely known by the observation of the order of progress, which persists,despite the deliniated reversal of that order by the traditions of God makers, and their professed followers. The Christian scientist like all other christians, devoutly believes in the provincial Jehovah of the Jew, and devoutly believes in the provincial God the Father, God the Son and God the divine spirit of the Egyptian, which the traditions of both old and New Testaments employ as objects of worship. Now then if the worship of all other Gods, than the ONE ONLY SUPREME BEING, is fetich and idolatrous, then the reasoning is syllogistic that the worship of Jehovah, Father, Son and divine spirit of Egypt, is fetich and idolatrous. But thousands of the sect, known as Christian Scientists, will testify that they have been cured, by the efficacy and healing proclivities, of their bible's Gods.

They admit the influence of the hypnotist for effecting cures, but declare that such, is merely the exercise of faith in fraud and disception, since they make use of no Jehovah or trinity; from Jerusalem or Egypt. Will any one deny that evil, remorse, and disapprobation, are the divine voice of the soul demanding a correction of the causes or conditions which give rise to evil, remorse, and disapprobation. And will any one deny that when the causes or conditions of evil, remorse and disapprobation are removed and corrected that evil as a symptom disappears, and is transmuted into good, that remorse as a symptom disappears and is transmuted into joy, and disapprobation is transmuted into approbation. Now then the foregoing, is or it is not, the working method of the Supreme Being, free from the assistance of the Gods of the Jews or Egyptians. And it is more than manifest that correction! is what is, in every case demanded. Correction! Correction! But the Church says No! No! correction will never effect to banish evil, remorse and disapprobation. The Church is mistaken, if you doubt it, try correction, and see what you have left for a remainder. In place of Evil, you have good. In place of remorse you have joy. In place of disapprobation you have self-approbation. Is there the least doubt about it? No! No! The foregoing arrangement is the working method of the Supreme Being. It is the hydraulic lever, that moves from evolution, through progress, to wisdom and conscious perfection. But what does biblical tradition say with its Gods: Jehovah, Father, Son and Divine Spirit. Jehovah says sacrifise, Old Testament Lev. 17:11. "It is the blood that maketh an atonment for the soul." New Testament Heb. 9:22. Says sacrifise: "Without the shedding of blood is no remission." The only begotten Son borrowed of the Egyptians lays down his life as a ransom. He offers one Sacrifice for sins and then sits down: verified Heb. 10:12. Sacrifice! Sacrifice! Does moral progress demand correction for evil Now? Again sacrifice absolves it. The case is now squarely before the Christian. In the dominion of Jehovah;

evil, remorse, disapprobation, and sins, are made to diappear by virtue of a sacrifice: under the old dispensation the blood of bulls and goats would answer, under the New dispensation it takes the offering up to the Jewish Jehovah; the Egyptian God the Son of the prophecy of Isaiah 19:20, for the removal of evil, remorse, disapprobation and sin. In the universe of the Supreme Being the correction of the causes or conditions of evil, remorse etc. is essential for their removal. In the traditional bibical and fanciful dominion of Jehovah, Father, Son and Divine Spirit sacrifice is essential for their removal, be that sacrifice bulls, goats, or saviors. Sacrifice! Sacrifice! Will you turn your power to discriminate out of practice, by an attempt to confound realms so palpably distinct, in which the dominating factor of that, of the SUPREME BEING is CORRECTION, and that of JEHOVAH is SACRIFICE? Could a God, whose function is to dispense evil, remorse, and disapprobation, and sin, as a summons for correction, be cajoled into the acceptance of a sacrificial bribe as an anaesthetic or a substitute for correction, and on such terms let off the moral deliquent? Never believe it for a moment! This dominion of Jehovah which the churches of christendom offers to its followers is chimerical, fanciful, fabulous and traditional. It nowhere exists but on the pages of immoral fiction, and in the thralldom of superstition. Play Gods like Jehovah and his sacrificial trinity could not grow a gooseberry bush. But on the other hand so invulnerable is the Supreme Being, in his ability to forecast events, that a miracle in his dominion would be the ultimate of profanity, a miracle would be productive of so great a violence to the thought order alone, that no conceivable advantage, could make good such an abnormity. It takes such Gods as Jehovah, by the simple fiat of his will, to divide light and darkness, or to make darkness thick enough so that for three days it could be felt throughout all Egypt. It takes Gods like Jehovah to make an almond rod bud, bloom, and yield its fruit in one night: Num. 17:6:7:8. It takes a God like Jehovah to raise a donkey with a spiritual nature sufficiently proficient, to give utterence to inspired scripture; which Balaam failed to understand it being of such true and weighty import, that life itself hung in the balance, for Jehovah had commanded Balaam, .at night and said to him, if the men come to call thee, rise up and go with them! And Balaam rose up in the morning and saddled his donkey, and went and God's anger was kindled because he went. And not until God Jehovah opened Balaam's spiritual eye, did Balaam see the angel standing with sword drawn in "opposition bloody." Yet the inspired donkey saw the angel all the time with menacing mien twice, it turned aside, and twice the cruel rider beat it into danger, the third time it fell beneath it's masters stroke. Then spake the angel of Jehovah saying "Wherefore hast thou smitten these three times (thine gentle servant) the donkey? behold I went out to withstand thee because thy way is perverse before me, and (thy servant the donkey) saw me (which thou couldst not from carnal blindness do) and turned from me these three times, and unless she had, I surely had slain thee, and saved her life. To whom Balaam replied, "I have sinned; for I knew not that thou stoodest in the way against me." Is anything less obsure than the fact that Jehovah's Balaam was possessed of less spiritual vision, and power of uttering inspired narrative,

according to the text, than the very donkey he rode upon. To those with whom the inspired narrative has weight, it would naturally follow that Jehovah's followers, not being blessed with the power of inspired bibical utterance at all, as was the case with Balaam, must exploit on a plane greatly below the donkey. Why so? Simply because in the inspired book of Numbers 22:20 "Jehovah came unto Balaam at night and said unto him, if the men come to call thee, rise up and go with them, but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning and saddled his donkey and went (as commanded by Jehovah) with the princes of Moab, and God's anger was kindled because he went." The foregoing is another instance of Jehovah's utter incompetency to treat man or animal in any other, than a most inhumane fashion. It takes a Jehovah to inspire his donkeys with the utterance of spiritual narrative that not only makes their hearers fall on their faces, as does the dogma of ORIGINAL SIN, as Balaam, for an unknown reason acknowledged: "I have sinned." It takes a Jehovah to stop his sun "In the midst of heaven, and it hasted not to go down for about a whole day," at the command of the murderous hangman, Joshua:10:12:13:26. It takes a Jehovah to ride upon the ark of the covenant into the house of God Dagon, and there for two nights to compete for the championship, by knocking down and disfiguring Dagon the God of the Philistines. And because the people of Beth-Shemesh looked into Jehovah's ark—(worshiped after the fashion of that which Christians term Egyptian Idolatry.)Jehovah smote 50,070 men. It takes a Jehovah to set fire to a sacrifice and burn wet wood, rocks, and a trench of water, in competition and rivalry with the God Baal 1. Kings:18:26:38. In order to estblish his right of jurisdiction to rule Israel. It takes a Jehovah to take off the chariot wheels of Pharaoh's cavalry, in the midst of the Red Sea, and then close the walls of water upon the Egyptians whose jewels and valuables had been borrowed or stolen by the Children of Israel. It takes a Jehovah to deny man the knowledge of good and evil, and then without a reason to drown the world, or fire Sodom and Gomorrah for the lack of discriminating and choosing the good and rejecting the evil, the knowledge of which Jehovah denied to his very first man. It takes a Jehovah to use 400 lying prophets to lure Ahab to go up to Rammoth-gilead, through the promise of victory, but intending all the time that, at Rammoth-gilead, Ahab shall meet his death. It takes a Jehovah to plant the heirs of Jehu on the throne, for beheading Ahab's innocent sons. It takes a Jehovah to deny his provincial Israelities the use for food, anything that dies of itself, since they are an holy people, but such may be made a gift, for food to a stranger, or may be salable merchandise to the rest of mankind. It takes a Jehovah to grant his provincial Israelities the unlimited privilege to buy for their slaves, the inhabitants of any nation on earth, except that in no case were they allowed to make merchandise or slave traffic of each other. It takes a Jehovah to harden the heart of King Pharaoh, and then to tantelize the Egyptian for it. It takes a Jehovah to promise safety for repentence; then lure his victim to death as Jehovah did King Ahab in betrayal of confidence. It takes a Jehovah to manage a furnace of fire to the extent, that Shadrach, Meshach, and Abednego, walked therein,

when heated seven times hotter than usual, without scorching a hair, or even having the smell of fire on their garments, in consideration of their undivied worship at his shrine. It takes a Jehovah to manage the appetite of carniverous lions to the extent that a devout worshiper, unharmed may lodge, and pillow the head, on a lion's mane, but any who worship the trinity of the Persians, from which afterwards was modelled the Christian trinity in many respects, be they Daniels' accusers, wives, and children, no bone is left unbroken in the way of their fall. It takes a Jehovah to make use of his bosom partner Satan: if so be, to join their forces to tantalize the man Job, whom Jehovah affirmed, (despite satan's solicitations for Job's destruction without a cause), to be the most perfect and upright man in all the earth. But Jehovah said to Satan, "All that Job hath is in thy power." And why not since all of the kingdoms of the earth, according to Luke 4:5:6, afterwards belonged to Satan. "The Sabeans captured Job's oxen and asses, and put to the sword his servants who were plowing with them, then there came fire of Jehovah from Heaven and consumed Job's sheep and the servants attending them. The Chaldeans fell upon Job's camels and carried them away, and put to the sword those servants. And while Job's sons and daughters were feasting in their eldest brother's house, a great wind smote the four corners of the house and it fell upon the young men and they are dead. In all this Job sinned not, nor charged God foolishly. But Satan said to Jehovah "Touch his bone and his flesh, and he will curse thee to they face. And Jehovah said to Satan, 'Behold Job is in thy hand, but save his life." So went Satan from the presence of Jehovah, which is an unguarded admission of Jehovah's provincial nature, and smote Job with sore biles from the sole of his foot unto his crown, and he sat down among the ashes. Then said his wife unto him, "Dost thou still retain thine integrity? Curse God (Jehovah) and die." But Job said unto her, "Thou speakest as one of the foolish women speaketh, what! Shall we receive good at the hand of Jehovah and shall we not receive evil? (Without a cause or purpose at the hand of unlimited despotism,) in all this did not Job sin with his lips. But exclaimed shall a man be more just than God (Jehovah)? Shall a man be more pure than his maker?" Can there be the least doubt that this parter-ship firm of Jehovah and Satan who dispense evil, without the slightest reason, upon the most perfect and upright of men,the result of which is to put a premium on evil as an end, and to deny it as a voice or sentinel for correction brought to pass by a departure from the path of rectitude, with a summons to return to virtue. Is there the least doubt that it is considered a virtue to yield human aspirations to the baseness of church taught reconciliation to Jewish or to pagan mythological Gods of this stripe? Is it any wonder that the finer sensibilities of humanity are beginning to revolt against such baseness, imbecility, incom-petancy, and profligacy in the exercise of what ought to be the free exer-cise of powers in a gratuitous dominion? Is the treatment of Job by Jehovah (who admitted that Job in the presence of his arch companion Satan was the most perfect and upright man on earth:) any less disgusting than was his tra-ditional treatment of Adam, whose act, was commanded by the moral law? Or less disgusting than his flood perpetrated for the same reason that caused

its termination? Is it not expected that our age will be permiated with a flood of the immoral, when christendom takes into its bosom confidence such a God as Jehovah? Whose nature could be no more malignant, cruel, treacherous, wicked or base, if he had been assigned by mankind as the author, in chief of evil as an end or purpose with which to tantalize mankind? This Jehovah was the bosom partner with Satan in provoking David to number Isarael, verified: 2 Samuel 24:1 and 1 Chron. 21:1. By 1 Kings 15:5. David did right in the eyes of Jehovah all the days of his life, save only in the matter of Uriah the Hittite. Therefore, in the eyes of Jehovah Satan did right in provoking David to number Israel. The Bibical tradition which treats Jehova's and Satan's interests as identical must be their joint inspiration.

Will not some clergyman reconcile the foregoing with the immutable axiom, that all means are parts of the end. We have by no means exhausted the Church inspired character and conduct of Satan's arch brother, companion and partner in the attempt to break down the integrity of Job the most just and upright of men. Another case like his collusion with Satan to destroy Job was that of Adam, whose traditional integrity will live: when Jehovah, His companion Satan, and all of their Christian followers, except as targets for ridicule and righteous indignation, will be known no more. Notwithstanding the fact that today the disobedience by Adam, of Jehovah's incompetent, imbecile, as well as immoral command,which demands first of all a passing upon the question, of the right of humanity, in behalf of posterity, to delegate gratuitously the power of Theocratic dominion, to a traditional Myth, like Jehovah, whose competency is at once of so degrading a nature, that the rationality of his following even is called in question: provoked by his trifling conduct with Adam, with Abraham, with Balaam, with Dagon, with impure food, with the merchantable traffic in human slavery, from his treacherous mendacity with Ahab, by his trifling conduct with the perfect and upright Job. Still Christendom waives the question of the competency of Jehovah to dominate mankind as it now is, and posterity as it may be. And as a passport for baptising unaccountable infants and sinless adults. The Church ratifies, endorses, worships, and justifies every base, vile evil and treacherous act biblically ascribed to Jehovah, and goes to judgment on Adam's disobedience, and with a premium on falsehood and a bribe upon justice, libels mankind with ORIGINAL SIN. So much for Christendom. Can it be less than apparent that humanity at large have suffered imperceptibly by entrusting their destiny to a church managed by such Gods as the Jewish Jehovah, and the Egyptian trinity of FATHER, SON AND DIVINE SPIRIT as his backers. With such vain myths for its Gods can it be wondered at, that the church, will work for its own perpetuation and livelihood, and humanity if it chooses, may take care of itself. If the Church should take for its Deity the Supreme Being, the Author of the order of advance and progress, in both the physical department of human activity, as well as the mental and moral, her work could be applauded and especially so, when evolution has borne a race along, until the voluntary powers become capable of responsibility, and the carrying on of the work, formerly assigned to the power of instinct, then

it becomes imperitive, since voluntary conscious mental activity, is forced into contact with laws applicable to the order of physical organisms, and it becomes necessary to know for an absolute certainity; that nature is uniform, as well as, the fact that all of the mind's intuitive ideas, in their proper use and application are infallible, as correctives, and the fact that the mind coming consciously in contact with the body, it follows that knowledge and restraints for the welfare of either becomes an advantage for both. "So far as a man is true to virtue, to veracity and justice, to equity and charity, and the right of the case, in whatever he is concerned." So far he manifests the Supreme Being and co-operates with his divine administration. The life of man rational and animal, is one; the laws of organism are to a certain extent fixed; but a rational control, of physical impulses, will bring large physical gain. Man is made up of one distinct nature, but is subject to two distinct orders of laws, each having its own distinct centre of activity. The brain and its ganglionic appendages are the centre or seat of the cosmic mind for all organic action; and the intellect is the centre of all rational effort. From the soul is evoked the laws of morals, for the regulation of the sensuous nature. Most men use the rational power to minister to the animal nature. A moral accountable being is capable of comparing his own past, or the experience of another, with contemplated future actions, and of approving or disapproving them in advance, in order that achievement may excel the possibility of a surprise, or unforecasted error. "Every example given to me of virtue must first be compared with the principle and standard of morality, evoked to consciousness in order to know if it be worthy of being elevated to the rank of an archetype or pattern, and so of course such cannot be assigned to originate in us the notion. Even the so called Holy God the Son can only be recognized to be so, by completely matching our ideal, resident in the soul of moral excellence.

Regardless of the immoral conduct and character of Jehovah, Judiaism made the essence of its religion to consist in being devout. Gautama with the Hindoo saught to inculcate purity and morals. Like zoraster and Jesus. Tradition gave Gautama an earthly career during the seventh century B. C. And by his own traditional merit like Zoroaster, Gautama arose to the dignity of an adorable God. And since Jesus of the Christian trinity has become by New Testament tradition as well as by actual custom an adorable God. It behooves the moral critic to note, how far his traditional conduct and character can commend itself, to our moral nature, as a pattern or an archetype, for its guidance, and how far it comes into collision, with moral sensibility, and therefore must be rejected. The mission of God the Son by the church to reconcile mankind with Jehovah, for Adam's disobedience, was an after thought, growing out of precisely the same sin, with which Augustine silinced his adversary Pelagius upon the validity of the administering to unaccountable infants, the ordinance of baptism. So that after the Church had endorsed and appropriated Augustine's splendid artifice, for infant baptism, arising from original sin; then arose the demand of a Sacrifice an intercessor, or Mediator for the disbeliever, in Augustine's Church endorsed arrangement; and such is doubt-

less the fabrication, which gave rise to the formula of Mark 16:16 by the mouth of the mediator for emphasis, "He that believeth and is baptised shall be saved, but he that believeth not (in the resurrection and mission in accordance with the arrangement of Augustine) shall be damned." But Jehovah to show his disapproval of such an arrangement, inspires his bishop to say Rom. 11:32 "God hath concluded all in unbelief (of such nonsense) that he might have mercy upon all." So that as surely as lack of baptism settles the fate of unaccountable infants, so surely must (according to Mark 16:16 and Romans 11:32) disbelief: instigated by Jehovah himself, consign the victim of such predestination to the fate of the damned. The formula, arising from the pretext, in justification of the baptism of unaccountable infants, is worded Romans 5:12 "Wherefore as by one man sin entered into the world and death by sin so death passed upon all men that all have sinned." The formulas of the church for its actual and possible followers, other than infants, are set down in 1 Cor. 15:22. And Mark 16:16 as follows: "For as in Adam all die even so in Christ shall all be made alive."—And an anchor to the same sin which gave validity to infant baptism—makes belief (in the efficacy of both baptism and a Savior's resurrection, intercession and sacrifice) available, which: with the church was an after thought: we have Romans 10:9 as well as Mark 16:16. Stating "If thou shalt confess with they mouth the Lord Jesus and believe in they heart, that God raised him from the dead, thou shalt be saved." Coupled with the formula "He that believeth and is baptized shall be saved, but he that believeth not shall be d—d." Supplemented with 1 Tim. 2:3:4:5:6 that prayers and intercessions are "acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth, for there is one God and one mediator (sacrifice and intercessor) between God and men, the man Christ Jesus who gave himself a ransom for all." And 1 Cor. 15:21 confession and belief in the resurrection of the dead is tor the same sin that made the baptism of unaccountable infants available: formulated "For since by man came death, by man (Jesus Christ) came also the resurrection of the dead." Which was another after thought. And Heb. 10:4:10 states that "It is not possible for the blood of bulls and goats to take away sins—He taketh away the first that he may establish the second—and that we are sanctified through the offering of the body of Jesus Christ once for all." And Romans 14:9 states: in the exact imitation of Osiris, which was God the Father of Egypt, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living." And Math. 28:19 states: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." And the gospel of Mark puts it 16:15:16:17:18. "Go ye into all the world and preach the gospeal to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be d—d," and these signs shall follow (a belief that is available against damnation) they shall take up serpents and if they drink any deadly thing it shall not hurt them." Now then Augustine's Original Sin, makes available infant baptism, and as an after thought it makes way for an intercessor, Mediator, Savior, Redeemer and sacrifice for the remission of

sins. It gives occasion to both resurrection of the dead, and the consumate necessity of the belief in the resurrection of the sacrifice, from the dead, as well as his judgship and the sublime necessity of the belief, in his judging both the living and the dead. In short Original Sin makes available a Mediator embodying all the characteristics of the several mediators of which this is an abridged copy.

Among the Mythical trinities of Egypt, are found traditional attributes of an Unknown God, which is unlawful for the masses to recognize or worship; and this unknown God is the animating principle of the entire universe, of which visible and invisible nature is a manifestation. The attributes of this Unknown God were arranged in trinities, reared like the trinities of other primitive Nations: typical of the ties of the human family; as God the Father, Goddess the Mother, and God the only begotten Son. The entity: being expressed as the Unknown God. Among the attributes of the trinities of Egypt are found objects of worship expressed as God the Father, God the Son, and God the Divine Spirit, of which nearly an exact counterpart, of the Unknown Entity and two of the attributes are protrayed in Colossians 2:2 A. D. 64. "That their hearts might be comforted by the acknowledgment OF THE MYSTERY OF (THE UNKNOWN) GOD, AND OF THE FATHER, AND OF CHRIST." And Math. 28:19 are found the words "BAPTISING them in the name of the FATHER, and of the SON and of the HOLY GHOST." And the words of Thes. 3:11, A. D. 54, make use of the Unknow God in separation from the Egyptian attributes as follows: "NOW GOD HIMSELF, and OUR FATHER and OUR LORD JESUS CHRIST, —(omitting the HOLY GHOST)—direct our way unto you." But the full fledged trinity as is now in use by the Church and as is set down in Math. 28:19, A. D. 33, which purports by New Testament dates, to be of twenty-one years earlier use, than that of Thes. 3:11, and of thirty-one years earlier use than that of Collossians 2:2, A. D. 64, and stands as a monument in reverse of the order, of a reasonable conclusion, since the full fledged trinity of FATHER, SON, AND HOLY GHOST, of A. D. 33, should be unknown, to writers of the same bible, respectively, twenty-one and thirty-one years of a later date. And which were not known or made use of, in actual practice until the invention by St. Augustine of Original Sin, which is well authenticated not to have been of earlier date, than Augustine's admission by baptism to the Church administered by St. Ambrose, bishop of Milan, A. D. 386, near the close of the fourth century of the present era.

But to return: from the Unknown God of Egypt, the two sets of attributes, or trinities, from which the Christian trinity was originally borrowed, are Osiris, Isis, and Horus; and Neph, State and Anouke. Osiris, (being God the Father), Horus, (being God the Son), and Neph, (being God the Divine Spirit), all of which are made use of by the tradition of the New Testament as set forth in Math. 28:19. "Teach all nations baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST." tradition made Osiris or God the Father, incarnate in human flesh, so the Christian God the FATHER, A. D. 431 became incarnate of the Virgin Mary. But Osiris the Egyptian God the Father, like Christ, was put to death by the evil one as a sacrifice, arose from

the dead and became the great judge after death. New Testament tradition followed the career of Osiris in the foregoing respects, for the Saviour Jesus, but the detail was improved upon by being more explicit, that is by act of Council A. D. 381, Jesus was incarnate by the Holy Ghost of the Virgin Mary. Jesus was crucified as a sacrifice for Original Sin, the third day he arose from the dead, the belief of which for adults and the administration of baptism for infants, is essential to being saved from imputed Original Sin. While according to Mark 16:16 for emphasis or a scare-crow, "He that believeth not shall be d—d." And 1 Cor. 15:21 states: "Since by man (Adam) came death by man (Jesus Christ) came the resurrection of the dead." And Romans 10:9 states: "That if thou shalt confess with they mouth the Lord Jesus and shalt believe in they heart that God hath raised him from the dead, thou shalt be saved." But by Mark 16:16 "He that believeth not shall be d—d." So that it is manifest that the borrowers of the Egyptian tradition considered it their duty to emphasize the adopted characteristics of Osiris' resurrection with the threat of damnation as an improvement against disbelief and and incentive to engender belief in Christ's resurrection, verified Mark 16:16. And to carry out the programme with precission the tradition of Romans 14:9:10 states "For to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and of the living, for we shall all stand before the judgment seat of Christ." And the death of Osiris as a sacrifice, is followed as a characteristic in detail, in the makeup of Jesus, according to Heb. 10:10, which states: "We are sanctified through the offering of the body of Jesus Christ once for all." And the temptation and fast of the Hindoo Saviour Buddha, for twenty-eight days, is followed as a characteristic in the makeup of Jesus, according to Luke 4:2, which was to qualify Jesus as judge. According to Heb. 2:17:18, which states, "For in that (Jesus) himself hath suffered, being tempted, he is able to succour them that are tempted." As from God the Father (Osiris), proceeded the only begotten Son (Horus). So from God the Father (of the Christian trinity), proceeded the only begotten Son (Jesus), as is verified John 8:42 and 3:16:17, which states "For God so loved the world that he gave his only begotten son, that whosoever believeth in him, (that is his resurrection from the dead according to Mark 16:14:15:16 and Romans 10:9) should not perish but have everlasting life, for God sent not his son into the world to condemn the world, but that the world THROUGH HIM MIGHT BE SAVED," And John 3:35 states "The Father loveth the son and hath given all things into his hand." And John 5:22 states, "The Father judgeth no man but hath committed all judgment unto the son."

In the legends of Buddha: (which is not history therefore it is true) there is narrated that "On the banks of a river whose waters were deep and current strong there lay a hamlet of five hundred houses, whose inhabitants were immersed in worldliness and selfish pursuits, and they believed not in the preaching of Buddha. But Shariputra the (St. Peter of India) on the opposite side of the river, desired to see the Lord Buddha and hear him preach, and he said "This stream shall not prevent me, and he walked across the water, and saluted the Lord. And the people were astonished and marvelled at the miracle

of one walking on the surface of the water without sinking, (To whom this St. Peter spoke, saying) "I lived in ignorance until I heard the voice of Buddha, and to hear the voice of salvation I crossed the river, and I walked over its troubled water because I had faith. Faith, nothing else, enabled me to do so. And now I am here in the bliss of the masters presence: To whom the Lord Buddha replied: Faith like thine alone can save the world—and enable men to walk dryshod to the other shore, and the Lord urged the necessity of casting off worldliness, so as to cross the river and attain deliverance from death. And the villagers were filled with joy, and believing in the doctrines of the Lord Buddha, took refuge in his name." Would any Christian doubt that these traditional utterances delivered, by the Hindoo mediator, one thousand years prior to the traditional advent of the Christian Mediator. And pagan at that, were the words of consolation uttered by his Jesus, and St. Peter, or if instead of being in the Gospel of Buddha had it been found in the Mohammedan Koran, written A. D. 634. Yet there is not the slightest doubt that all such Christian consolation found in the New Testament, and put into the mouth of Jesus and St. Peter, came from the traditions of Buddha, through the instrumentallity of such men as Gregory of Nazienzus, and his bishop contemporaries of Alexandria. All of which were whitewashed as the fullfillment of scraps of Old Testament tradition. But to teach that the Buddhistic St. Peter or that Buddha himself ever walked upon the surface of the waters of the ganges or any other river, when the human body unless the lungs are inflated will displace the water of its entire weight and bulk and will sink to the position where the water pressure and the bulk displacement are equal. Then in the face of this scientific truth to affirm, that the St. Peter of Jesus, the St. Peter of Buddha, or even Jesus or Buddha himself, after their prodigeous fasts, if made up of material flesh and blood bodies, like those actual human existances, contemporary with the scenes of these, such must be confined to the mythical legends of superstition. Then to practice self-stultification in downright contradiction, of what natural forces reveal, and with what any doubter of axiomatic truth may verify by his own experience is simply using falsehood to make proselytes. But since in what would be, otherwise moral relations, all means becoming parts of the end, the doctrine becomes tainted, and the means and the end cancel each other, and such energies pass to the immoral. All who think religion consists in persuading others, to accept their tenets, by the transmutation of fables into miracles, all of which, like the walking on the surface of the water, is a greater absurdity, than that a plank will float on its end perpendicular to the water's surface, contradicting the law that the centre of gravity, and upward pressure must meet in the same verticle line below the surface exactly where the weight of the body and the weight of the water displaced are equal, which might be several feet below the water's surface, consequently in an erect position, perpendicular to the water's surface in no instance, would a human body float head and shoulers above the water. Much less could a human being having weight, walk upon the water's surface. Consequently to teach the credulous that the lower line,

at the sole of the foot, of water displacement by a human body in an erect position, by the exercise of Buddistic or Christian faith, could be at the surface of the water, instead of several feet below the surface, according to the laws upon which the universe is managed by the Supreme Being, is the ultimate of absurdity. But the Christian sees, like other followers of mythical tradition, such things through different eyes. His textbook the bible tells him that the Devil is the Prince of this world. And all that dwell upon the earth shall worship Him, (the Devil) whose names are not written in the book of life. And if temptation of the Devil is necessary why is not worship of the Devil necessary to the judgship, of the Lamb slain from the foundation of the world (that is Jehovah's world), verified, Rev. 13:8. And the Christian Jehovha has already, according to Luke 4:5:6:7 delivered to his partner the Devil, all kingdoms of the world, to barter off, or to use as a tempter, to qualify the New Mediator for his judgment-seat beside Jehovah. But had he decided to worship the devil, which at the worst could only be the use of immoral means whereby to become owner and manager, of all of the kingdoms of this world, such were the terms, exacted of Jesus, by the Devil, in order that he might win to himself, and manage all the kingdoms of the world, as he pleased. The words are Luke 4:7 "If thou therefore wilt worship me all shall be thine." These are the very words of scripture, as inspired as any of it, and as true as any of it. But if by this Jesus all things were made, how came Jehovah and Jesus disseized? Now then since it was immoral to go to Jerusalem to be killed to fulfill scripture, and to win the Jews by a sacrifice, and to gain the Pagan world as its intercessor according to Math. 26:54, and Romans 8:34, and Math. 16:21, and 1 Tim. 2:5:6, and since such immoral means are made use of by the church, to solicit Jewish patronage, but which proved a failure. And according to Heb. 10-12-13 are the words, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God (Jehovah),—till his enemies be made his foot-stool." And to exonerate the Jews, John by the mouth of the New Mediator states, John 10:17:18. " I lay down my life that I might take it again, no man taketh it from me, but I LAY IT DOWN OF MYSELF, I have POWER to LAY it DOWN, and I have power to take it again." "Destroy this temple, and in three days I will raise it up." Then most assuredly he had power to desist from going to Jerusalem to be killed, and his going under those circumstances, makes his going not only particeps criminis, and himself an accessory before the fact, but his conduct according to his own words is suicidal. Which in the universe of the Supreme Being is not only immoral, but is wicked as means, to be used in the name of a religion, for any purpose. But the Bishops who wrote this legend, must have considered his contributing in such a manner to his own death, even though wicked in itself, less questionable, than for their Mediator, to have bartered off a little worship to the Devil, and have thereby become the lawful owner and possesor of all the kingdoms of this world, which would have absolutely obviated the necessity of crucifiction and saved the world as well. But since both alternatives are immoral, and the issue was reduced to either worship the Devil, which must be as necessary to impartial judging as temptation by Him, as all men must worship the Devil who dwell upon the

earth if their "Names are not written in the book of life, of the lamb slain from the foundation of the world," according to Rev. 13:8. Or to lay down his own life and take it up again, which was at his own option. Now then from the standpoint of all, in the dominion of Jehovah and his Devil who show their power by tantalizing Abraham, Ahab, the Egyptians and Job. The Prince of life as between two evils would have chosen the least (since already for the first ten centuries of our era he was obliged to ransom or bribe the Devil): if he had taken the Devil at his word, and worshipped him along with Jehovah, at the worst it would have been only six of one, and half a dozen of the other, then he could have managed the entire earth, and saved the world as he pleased. But the view of the Christian, whose world and its laws, have all been turned over by Jehovah to the manipulation of the Devil. And in regard to miracles which contradict those laws. It is a very different affair, from the view of a man who regards this universe and its laws with the same sanctity, as is due to the Supreme Being, of whom the universe and its laws are a manifestation. For the latter to launch the inditement against such law and order, as to affirm, that to enable a man to walk upon the surface of lake or stream of water, that the atmospheric air displaced by the human body at the surface of the earth is equal in weight to that of the human body, or the water it displaces, below the surface, in other words for a man to walk upon the surface of a body of water weighing 150 lbs, on the scales, the atmospheric air which his body displaced while standing upon the scales when weighed, will weigh 150 lbs. and at the same time the scales balance, an absurdity than which there is no greater. That is 150 lbs. balances nothing plus christian faith, or 150 lbs.=0+0, and still Budda 700 years before the christian era declares, taking the words figuratively, that such faith will save the World. And such is no less the christian teaching. Save the world from what? From ever distinguishing the true from the false, when taken literally or as an event. And such is precisely all that miracles can ever save mankind from, that is, if miracles are believed to be possible, they confound the believer's power ever, to distinguish the true and the false in a moral relation. Now the man who regards the Supreme Being, and the sanctity of all his laws, so far as known, will deem it a greater sacrilige to contradict any law, with a false and fabulous legendary miracle, (taught and believed by the credulous to be as far as the incidents go, in downright contradiction of the law, at whose expense such hobby is reared), than is possible for the hobby or doctrine ever to make good. What happens after winning by the pretended miracle, the establishment of the hobby or doctrine in the mind of the credulous? The unwary delinquent has been cajoled into the acceptance of a dogma of faith, in a mythical interceding Mediator by the false pretense, that a fabulous story becomes a miracle, or a historic transpiration of an actual event, evoked and reared by supernatural agency, for the express purpose of the establishment in the minds of the unwary, of a hobby, dogma, faith or doctrine, concerning the Mediator, that shall stay their minds from further investigation, and shall provoke indissoluble allegience to the sect or faction of the said Mediator. After the fabulous story believed to be a miracle of feeding five thousand with five barley loaves and two small fishes until they

were filled, what belief is such a story to provoke? Is it to accept the incarnate Budda or Jesus as interceding Mediator? Let us see, in John 6:14:28:29:35:40, are found the words, "Then those men when they had seen the miracle that Jesus did, said this is of a truth that prophet that should come into the world. Deut. 18:18:20. "Then said they unto him what shall we do that we might work the works of (Jehovah)? Jesus answered, "This is the work of God, that ye BELIEVE ON HIM (JESUS) whom he hath sent, in downright defiance of Jehovah's utterance, besides me there is no Savior." And every one that SEETH the Son (lifted up as Moses lifted up the brazen serpent in the wilderness) AND BELIEVETH ON HIM (JESUS) may have everlasting life and I (JESUS) will raise him up at the last day." In utter defiance of Rom. 11:32 (Jehovah) concludes all in unbelief to show his mercy. "And many of the people believed on him, and said, When Christ cometh will he do more miracles, than these which this man hath done:" verified John 7:31. What are the pretended miracles performed for? To establish a belief in the Mediator of the new trinity formulated "Teach all nations baptising in the name of the Father, Son and Holy Ghost." Math. 28:19. "For as in Adam all die even so Christ shall all be made alive.". "Confess with thy mouth the Lord Jesus, and believe in his resurrection and be saved." "As by one man sin entered into the world and death by sin so death passed upon all men for that all have sinned.". 1 Tim. 2:5 "For there is one God and one Mediator between God and men, the man Christ Jesus."

If the religions classified as Christian, Jewish, Mohammedan and Pagan are not upon close scrutiny at the present time, found to be suitable to the progress, and the needs of a particular race, let that race achieve by its own intellectual and moral energies a reform, in its own tennets first of all. And not be guilty of the short sightedness of borrowing a speculative trinity of Gods from a nation which christians are pleased to call pagan, and their worship idolatrous, as well as their tennets, which they likewise pronounce pagan, and then attach a new set of names, to precisely the same family of Gods and superstitious tennets concerning them, and then send missionaries into foreign lands (as to India) to teach them precisely the same pagan dogmas that we, fifteen hundred years ago borrowed of them, and which they of Hindoostan have long since outgrown. If the trinities of the so called world of idolatry are erronious in principle, our adoption of one set outright, is no less erronious. And if the trinities except that of a nation's own construction or adoption are erronious in principle, as being contradictory to a universe, which manifests alone the Supreme Being, then our constructive creation of a trinity, which is none other than a traditional adridgement of the ones, consisting of a Father and Son, or a God in chief, and a Mediator for intercession, in imiatation of Jehovah and Moses, Num. 21:7:8:9, of Judaism: and for worship and intercession, in imitation of the Mediator Marduk, of Babylon: the Mediators, Agni, Krishna or Budda of Hindoostan, the Mediator Athena of Greece, the Mediators Zoroaster, Mithra, or Sosiosh, of Persia. And the traditional imitation adoption and incorporation by the evangelical churches of christendom of the characteristics in chief, of every several one of the so called Pagan Mediators.

And the use by the church of the Mediator, 1 Tim. 2:5, and Heb. 10:12 as a sacrifice to satisfy the Jewish element in addition, all of which have been worked over by God makers, and their characteristics have nearly all been incorporated into the christian trinity, yielding an imaginary satellite for sacrifice, intercession and worship so vastly colossal in sublimity, as to leave Jehovah forever in a total eclipse. If the devout worship of Gods other than the Supreme Being is erronious in principle, and from the Christian standpoint, all trinities, except their own are pagan and false and their worship is idolatrous, then their off-spring, the Christian trinity, which has unmistakably derived its existance from them all, can be no less pagan, false and erronious, nor can their worship be less idolatrous. And be it forever known that unless we have a better standard for the determination of what is right, than because we have adopted certain Gods, or tennets concerning them, and that they are right, solely because we adopted them, and precisely the same characteristics and tennets in our eyes, still remain wrong, among those from whom we adopted them, and become right for us, because we have adopted them, and because the words and names are different, which stand for precisely the same thing in a multiplied form. We make such a cloak to dim all errors. If the worshipers of the pagan trinities are not idolatrous, and if such worship is not in contravention of the law, majesty and order of the Supreme Being, if their Savior's sacrifice is not a makeshift, for correction and moral integrity, if the dogmas of Mediatorship are not an encouragement for the wrong and erronius, in subvertion (of the accompaniment of the moral quality with thought and act, thereby reducing to a minimum the chances of results, which might demand repentance,) in other words if a custom or council made Mediator, is an inducement to defer self-correction, and to extend the time for the indulgence in uncorrected evil and iniquity, when self-correction should follow immediately upon a moral ellipsis, if not forestalled by the determination to do the right, and the consciousness that the moral quality, must accompany all individual thoughts and acts, then the situation is not improved at all by a Meditor. If a Mediator is destructive of self-reliance, self-determination, self-consistencty, and the joy of self-approval for the right and remorse or disapproval for the wrong and substitutes; the foregoing divine arrangements, which reason, reflection and an enlightened conscience demands: with a belief in the Christian Mediator, in preference to, or instead of another Mediator, whose traditional characteristics were, by the church worked over into material which already forms a part of the traditional imaginary structure of the Christian Mediator, all of which is amply verified according to the New Testament, in which is recorded all of the allegorcial materials of pagan saviors and intercessors, as well as Persian and Jewish sacrifices, besides being the products of church councils, which go to make up the character: Such can be no other than productive of moral degenercey.

The inhabitants of this earth, which bibical tradition claims, according to Luke 4:5:6 and Rev. 13:7:8 have been turned over by Jehovah, to the possession and worship of the Devil. Except such as Jehovah predestined for his heaven, from the foundation of the world. The rest Jehovah

concluded in unbelief, in order to cultivate his mercy, "Nay but, O man who art thou that repliest against (Jehovah)? Shall the thing formed say to him that formed it. Why has thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" What if (Jehovah being) willing to show his wrath, and to make his power known, put up with, by much long suffering the vessels of wrath fitted (by Jehovah himself for) destruction, and that (Jehovah and his Satan) might make known the riches of (their) glory on the vessesl (like Adam, Ahab, Ahab's sons, Ahab's four hundred lying prophets, Jesus of Nazereth, John the Baptist, Paul, and Job.) of mercy which (Jehovah) had afore prepared unto glory." Romans 11:32 unblushingly states "For (Jehovah) hath concluded them all in unbelief that he might have mercy upon all." But the God claimed by the church to be man's Intercessor, Mediator, Savior, and substitute for bulls and goats as a sacrifice in remission of sins to Jehovah himself. In Mark 16:16 just as unblushingly states he that believeth and is baptised shall be saved. but he that believeth not shall be d—d." Believe what? Romans 10:9 makes the condition of being saved depend on the belief that the New Mediator, like Osiris the God of Egypt, rose from the dead. Believe what? John 4:42 makes belief for answering the purpose of being saved to consist in the fact that like the Savior Buddha the New Mediator, is the Savior (from the death) of the world. Believe what? 1 Peter 1:18:19. "For as much as ye know that ye were not redemmed with corruptable things (like sacrifices, of the God Moses, of the Jew, and the Savior Mithra of the Persian) but with the precious blood of Christ as of a lamb without blemish and without spot." since "without the shedding of blood is no remission." And "We are sanctified through the offering of the body of Jesus Christ once for all." Believe what? In acts 8:37 Philip answered and said, "I believe that Jesus Christ (like the mediators of the Persian Mithra, the Egyptian Horus, the Babylonian Marduk, and the Hindoo Gautama,) is the son of God." That is Jesus was the son of Jehovah in the same sense that the only begotten Son's of the several trinities were begotten of the God which stands as the head or Father of the firm, as Ormuzd of Mithra, Osiris of Horus, or Brama of Gautama, Zues of oApolo. "For (Jehovah) so loved the world that he gave his only begotten son that whosoever believeth in him (as the Savior of the world precisely as the mediators of the ethnic trinities were believed to be the Savior's of the world by their followers,) should not perish, but have everlasting life." The New Mediator meets the demand as an object of worship, in substitution, of all mediators of the so-called pagan trinities, and as well as being the only begotten son Horus, of Osiris of the Egyptian trinity, the New Mediator is made to stand for Osiris the head of the firm, in that he was put to death by the evil one, he arose from the dead, as did Osiris and became the great judge of all after death, as by Egptian tradition did Osiris. Thus the New Mediator is functioned with the characteristics of both God the Father, and God the son, or Osiris and Horus, of the Egyptian trinity. And the New Trinity in imitation of the Egyptian consists of Father, Son and Divine Spirit. And such a leaning towards the Egyptian trinity by the bishops of Alexandria must have helped not

a little, in enlisting the favor of the Alexandrians as well as the Egyptians generally, for the establishment as an Intercessor, Mediator, Savior by resurrection, and judge after death, of all mankind. As also the offering of the New Mediator as a "sacrifice once for all" must have been calculated to enlist the favor of the Jew, the best of whose flocks had, for ages, been culled for sacrifices to the Mythical Jehovah. Notwithstanding the Jew never could bear to compromise his Jehovah and Moses with the speculations of family trinities, such as had for ages, characterized the pagan world of idolatry. Jehovah had said to them, Isaiah 43:10:11, in unmistakable terms, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord and besides me there is no Savior." And that settled it.

St. John Chrysostom (confessor, of Theodosius the Great emperor from A. D. 379 to 395.) writes in his New Testament biography of the Mediator for the New Trinity of the Roman Empire, that "God (Jehovah) so Loved the World (John 3:16.) That He Gave (To Be Crucified: John 10:18 and 19:10:11 by commandment: His Only Begotten Son That whosoever Believeth in Him Should not Perish. And he that believeth Not [The Son Shall not See Life (John 3:36.) But the Wrath of God (Jehovah) Abideth on Him; For There Is One God (Jehovah) and One Mediator (1 Peter 2:5.) Between God and Men The Man Christ Jesus." What must be the sense of welcome that Livingston enjoyed when a Kaffir Chief saluted him by be-heading a number of his subjects in Livingston's presence. Should you expect that Livingston would call at once for his naturalization papers or an equivalent and demand enrollment with the Chief's subjects so as to take his turn in expressing the salutations of his Chief, or would he harbor the delusion that his turn would never come. But suppose that he found out later that his Chief so Loved The World That He Had Already Given Up His Only Begotten Son By His Special Commandment as evidence of his benevolence or a salutation in behalf of strangers. On what ground would you base your chances of escape. But later upon getting familiar with the teachings of the chief's fetich men, for the reconciliation of their fate under such a Despot, he is led to believe in the scrupulous impartiality of the chief in giving the life of his only begotten son and is taught that he that looseth his life for the chief's sake shall find it. According to John 3:16 are the words: "Hereby perceive we the Love of (the Chief, Jehovah or) God because he laid down his life (that is his only begotten son's life to show his impartiality and unbiased love) for us and we ought to lay down our lives (when our turn comes to exhibit the Chief's salutations) for the brethern (whose turn has not come.) "For if ye do well, and suffer for it and bear that patiently this is pleasing to Jehovah," as well as to a Kaffir chief. If the facts of the management of the reign of a Kaffir Chief is perniciously immoral, if acted out by a Euroupean or an American: the imaginary theory of the reign of a Jehovah, that exactly paralells, the reign of a Kaffir Chief is no less immoral. And all of the Livingston's who have taken out their naturalization papers and have joined his church must be taught by his fetich men the gospel of reconciliation to a like fate, at least in moral degradation, and lack of moral discrimination. If the clerical profession of christen-

dom had the power of focussing the commands of the divine moral law, upon their received belief's and tenets for the limited period of four years, in every theological semenary in Christendom, the anxiety of heralding their immoral fallacies abroad would be more modest, and the advocacy of morals at home would be more advantageous from a morally progressive point of view. "History repeats itself," is no bagatelle in human experience. Let China with her hundreds of millions accept Jehovah and the Christian trinity as its Gods, and the Old and New Testaments as its bible, and is anyone so gospelled or cajoled as to dream that the history of the dark ages of the Roman Empire would not be repeated in China, and that the more progressive element of that Empire would be driven to seek an abode elsewhere as did the Euroupeans to America. "Let not they discreet hear think it." If the Americans wish to betake themselves to the island of the sea, let them arm their neighbors with the inflamable materail of Jehovah, and his bible, and again take the dose that the Mohammedans and their adopted Jehovah gave christendom, under General Kaled called the "Sword of Jehovah." A. D. 632-634, who subdued all Arabia. And under the reign of Omar during the short period of ten years from A. D. 634 to 644 in which period 36,000 christian cities and villages were captured and 4000 christian churches were demolished.

Every nation on earth that have tried to domesticate Jehovah, or to imitate his traditional ferocity, has experienced his tooth for a tooth and it would pay the human race well to buy out the bible society and offer a dime apiece for all copies containing Jehovah's traditional wrath that have been scattered among foreigners, it would be a saving in gun powder, with which future generations will blow one anothers heads off. Who has forgotten the maurading of christian-brushwhackers when state laws were off, in the United States from A. D. 1861 to 1864. Like causes always give rise to like effects, is an axiom that admits of no exception. When the bible society boasts of a plant upon what was an infidel's domicil. Rest assured that as sure as effect grows out of its cause Jehovah's traditional ferocity is simply taking a sleep after his ravages of the middle ages. As soon as another long night sets in, his maurading ravages set in. Or history is done repeating itself, and like causes have ceased to produce like effects. The maxim of Jehovah like the kaffer chief is 1 Peter 2:19:20 for what glory is it, if, when you are buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, (as did Adam and Job) ye take it patiently, this is acceptable with God (Jehovah). "And so let high handed tryanny range on till each man drop by lottery." And Romans 11:32 states "For God (Jehovah) hath concluded them all in unbelief, that he might have mercy upon all." And Gal. 3:22 states "But the scripture hath concluded all under Sin that the PROMISE BY FAITH OF JESUS CHRIST might be given to them that BELIEVE." Thus the imputation of sin in order to degrade men in their own eyes, and to cajole them into the acceptance of any terms which tyranny may impose. That is, "When ye do well and suffer for it and ye take (that) patiently this is acceptable with (Jehovah)." In other words "if a man smite you on one cheek turn to him the other also," that is to say cultivate your patience at his expense.

"If thine enemy hunger feed him, if he thirst give him drink, for in so doing (if you disdain to attempt a reconciliation) thou shalt heap coals of fire on his head." Romans 12:20. In other words so that you may enjoy a more subtle revenge. By adding to his remorse or anguish, instead of soliciting him to correct the occasion for its removal. Do you see? The coals of fire doctrine helps you to win a fraction of Jehovah's subtle, vengeful spirit revealed, Deut. 32:35. But if, when ye do well and suffer for it, ye take it patiently this is acceptable with (Jehovah)." It is a poor rule that won't work both ways viz. But if, when ye do ill, and fail to suffer for it, still ye take it impatiently this is not acceptable to Jehovah, but if when ye do ill, and fail to suffer for it, ye take it patiently this is acceptable to Jehovah, that is when you are morally atrophied you are are acceptable to Jehovah: and that exactly comports with Jehovah's denial to Adam of the knowledge of good and evil, the condition of all moral accountability, in the SUPREME BEING'S universe of accountable intelligences. In which joy and self-approval rewards the right, in which remorse, disapprobation, and the suffering of evil are sentinels for correcting their causes, conditions or occasion, and the doctrine of the patient acceptance of evil for the right,is to confound the Supreme Being's plan of moral distinctions is to put a premium on evil as a means to cultivate patience, when its purpose every where and always, is the correction of that which is its occasion. Evil, remorse and disapprobation are divine sentinels, to provoke uneasiness to stimulate immediate reparation, of an injury to another, and to guard against future lapses, or inordinate indulgences by forecasting in advance, what must be the effect of a given contemplated cause or action, and a lively consciousness, that for accountable intelligences all activity must, at all cost, comprehend or include the moral quality. And no moralist will bear with patience an encroachment or an assault upon a champion of this divine order. Indifference, apathy or patience with such an encroachment or assault, is to indulge the agressor in his meanness, as well as to invite the moral atrophy of one's powers, It is precisely like "The Scripture's including all under SIN that the promise by faith of Jesus Christ might be given to them that believe." Or the cungering up of ORIGINAL SIN to make available the baptism of infants.

The doctoring of sins by the sacrifice to a Jehovah or a Zeus or an Ormuzd has been the work of fetish-men for ages, and it is obivious that evolution is bringing such a futile arrangment into disrepute. Spinoza, the most profound thinker of the Semitic race said, that the way to destroy an evil, was to understand it: And it is obvious that such, is an imperishable land-mark in evolutionary progress. But that disposal leaves the question vague and incomprehensible to most minds. But when you say the way to remove an evil is to correct, that, which is its cause or occasion, then you do understand it or its purpose. We might declare that the way to destroy remorse, is to understand it, but that would be vague and unapproachable to most minds, but when you say center your forces, upon correcting the occasion or cause, of the remorse, and make restitution, and settle the determination never again to let foreseen evil within your power of prevention, pass the bounds of contemplation, for its detection: then you do understand it: or its purpose and become

a manager of conditions. So likewise may disapprobation be made to vanish by understanding it: but when you correct the disposition, lack of forethought, misbehavior, injury to another, or in short its occasion, and have formed a settled determination against future immoralities: then, you do, understand it: or its purpose. Such are the precautions that sacrifices, Saviors, confessions, and intercessors, are intended to avoid, but that such an intention is futile, is more than obvious. Acting upon those very precatuions is the condition imposed by evolution, progression and perfection. And from their admonition there is no escape. All clerical proffers of FAITH, BELIEF, confession or baptism, to the contrary notwithstanding.

Since it is obvious that all evil,is beyond all doubt, a sentry of the SUPREME BEING, to guard the temple of the soul against degeneracy and retrogression, and must be seen from that point of view, by accountable intelligences: all occasion for triads or trinities containing a mediator or intercessor, or sacrifice to assuage or appease wrath for evil, are in downright contradiction of its purpose: Which means always and and everywhere CORRECTION. As the very best way to avoid the pain of a burn, is to understand the nature of fire, and when you settle the determination, to habitually keep your hands out of fire: Then you do understand it. And to attempt to sacrifice to the red hot Moloch flame to mitigate the pain, such a tampering with a corrective, must be in very contradiction of its purpose, which is every where and always a summons to keep hands off. Now than if these illustrations are well taken. And it is seen that Trinities are not only useless, but are as well compromising and contradictory to THE SUPREME BEING'S working order of the universe; then it is high time for the Tritheist to abandon his fallacy: and at once, come into the ranks of the ONE ONLY SUPREME BEING: where his services will be available, and his own MORAL PROGRESS is furnished the proper material, with which to work. In this dominion like the child with a Moral bringing up, you don't have so much to unlearn, before practical progress can begin. Those who stake their soul's destiny presumptively, dogmatically, credulously or superstitiously, upon such an equivocal, factional, fanaatical and sopihstical a statement; as does the Christian upon the words: "BUT IF THERE BE NO RESURRECTION OF THE DEAD, then is Christ NOT RISEN. And if CHRIST BE NOT RISEN, then is our preaching VAIN, and YOUR FAITH IS ALSO VAIN, FOR IF THE DEAD RISE NOT; (WHOSE SOUL'S ARE ETERNAL, HAVING NO TERMINATION, END OR DEATH TO RAISE FROM:) THEN IS NOT CHRIST RAISED: and if Christ be not raised, YOUR FAITH IS VAIN, YE ARE YET IN YOUR SINS. THEN THEY ALSO, WHICH ARE FALLEN ASLEEP IN CHRIST ARE PERISHED." "For since by man (Adam) came DEATH, by man (Christ) came also the RESURRECTION OF THE DEAD." And if thou shalt confess with thy mouth the Lord Jesus and BELIEVE IN THY HEART GOD (JEHOVAH) RAISED HIM FROM THE DEAD thou shalt be saved." Thus every possible hope of the Christian hinges first of all, upon the death, end or terminatoin of all eternal human souls: in order to make resurrection possible; but since that which is eternal, is endless and interminable is an axiomatic truth: the proof is absolute, that the very first condition, falls to absurdity. And I. Cor. 15-13 states: "BUT

IF THERE IS NO RESURRECTION OF THE DEAD: (which must be the case, with an eternal human soul, by truth, which is final, and axiomatic,) THEN is CHRIST NOT RISEN"; which follows by deductive truth. And its contradictory: or to say that Christ is risen: must be false; by deductive inferential truth and the law of contradiction. And the anonymous writer adds: I. Cor. 15-15 "Yea, and we are found false witnesses of God: (Jehovah) (and if the anonymous writer had known Him he might have added the SUPREME BEING also, but since He was absolutely unknown at that age, we will give him the benefit of the doubt,) because we have testified of God that He raised up Christ WHOM HE RAISED NOT UP,IF SO BE THE DEAD RAISE NOT: for if the dead rise not then is not Christ raised." Words which again condition Christ's resurrection upon the absurdity of the resurrection of that, which in its nature is already eternal,if the writer's meaning at all has reference to human souls, which according to the context makes Christ's resurrection from any source: but myth, and dead languages an absurdity. Next the availability of your faith, the remission of your sins, and eternal life, regardless of confession and belief, is all conditioned upon Christ's Resurrection, from the dead. The words: I. Cor. 15-17-18 state: "And if Christ (a very God "having neither beginning of days nor the end of life") BE NOT RAISED: YOUR FAITH IS VAIN; ye are yet in your sins, then they also which are fallen asleep IN CHRIST ARE PERISHED." Do you think that the Jew who was satisfied of being accursed for his fealty to other Gods than Jehovah and whose Old Testament, by 2 Cor. 3:7:9:14 "is a ministration of condemnation and DEATH," would come any nearer an escape under the confession, belief and resurrection, arrangement of the church, with their added God the Son and the conditions of being saved, growing out of this traditional resurrection? Think of it!

This doctrine of the christian bible, waives altogether confession, BELIEF, and baptism, and stakes the eternal life of the Christian, upon a resurrection by the assumption, of an already eternal God, which is an absurdity by self-evident axiomatic truth. And being stated in the form of a syllogism, yields the infallible deduction of its absurdity. That which is eternal is interminable: the human soul is eternal: therefore it is interminable. Again: That which is eternal never dies; the human soul is eternal: therefore it never dies. Again: that which never dies, cannot admit of resurrection; the human soul never dies: therefore it cannot admit of resurrection. And 1. Cor. 15:13, unconditionally states: "If there be no resurrection of the dead, then is CHRIST NOT RISEN." Which settles at once the vanity; of Christian FAITH, the vanity of remitting sins, and the vanity of eternal life conditioned on Christ's resurrection, and the vanity of Christ's resurrection, conditioned upon the resurrection of that; which is already eternal in its nature, as are the souls of all mankind. So that lets the Christian trinity of Gods: and the manipulators of the soul's death or life clean out of it, and leaves them to the oblivious fate of the trinities, and acts of church councils which can go the doctrine of originating something out of nothing, one better, by originating something from that, which is self-contradictory and false. And since it is more than manifest; that Jehovah and the Old Testament tradition of his exploits: and Father, Son and Holy Ghost, and the New Testament tradition of their exploits, are both permiated with the immoralities, of

the credulous and uncritical ages which gave them birth: consequently it behoves christendom, to let the light of moral insight, focus itself upon the moral accuracy, of the text books that she is about to bequeath to posterity, even if she is wreckless concerning her own present condition of moral atrophy. Since the only claim that Christendom could prefer, above other traditions, was that her's was the history of events, being far less critical, in morals and the promulgation of self-correction, and the victims of such teaching being far more ready, to cast moral rectitude from their own lives, and leave the results, with their savior or confessor. But since its moral accuracy, as fiction and tradition, when weighed in the balance, of self-evident, axiomatic moral truth is found wanting, from beginning to end. And since as a text book it lacks the veracity of good fiction or tradition, for the inculcation of morals: and if its veracity is most questionable as fiction, in moral principle, much less could it be relied upon as history; with the writing in one epoch, and the scenes dated back three or four centuries to another epoch, and both periods being obnoxiously confounded with the context which alone; would condem it as the authentic history of that, which it relates. Then its fabricated miracles, to make the credulous believe, in doctrines, which are immoral in themselves, by the compromising diversion of such divine sentries as remorse, disapprobation, and evil, for the stimulation of forethought, and the enlistment of the moral quality, with thought, contemplation and act, to purify causes, and to correct derangements before becoming unmanageable effects. And distorting such sentries with clerical compromises, faiths, confessions and beliefs. There can be no question that moral laws were made for man, not man for moral laws. But like all other laws there seems to be exceptions to the apparent stability of the law in the letter when the spirit, the welfare of man has not changed: when a lie would check a general stampede and prevent a panic which would otherwise gorge the exits and make the escape of hundreds of individuals from a burning building an impossibility, in such a case the form gives place to the content, the means must take its justification from the end. The moral law in the letter does not exist at all in face of such an emergency, since reason has given place to passion and to displace the passion fear, for the purpose of saving precious lives is the end paramount to all else, since in such cases all are consigned to the realm of natural forces. Even though the lie might be excusable in the above emergency: still no man can set a fire and then cunger a lie in a work of fiction to show how valuable a lie is, in certain emergencies: such would be like placing an infant before a lightning express reserving just time enough to make a rescue in order to exhibit heroism, the very act of premeditated exposure to danger and rescue for anything but a pantomime stage scene is most tame and uninspiring. Just so the Christian tradition of the Savior's premeditated, predetermined will, to go to Jerusalem to be killed, to fulfill such scripture, as is by his own mouth, declared to be the purpose of his going: according to Math. 26:53-54 to which reference is made to Isaiah, 53:7. Which would be far more applicable to Job whom Jehovah and Satan tormented until this perfect and upright man was led to proclaim "Let the day perish wherein I was born.—Why from the womb died I not—. Or as a hidden untimely

birth I had not been, as infants which never wake to light, There THE WICKED CEASE FROM TROUBLING and there the weary are at rest." and the scripture that the savior lays down his life to fulfil from Isiaah 53:7 states: "He was oppressed and he was afflicted yet he opened not his mouth—(Nor charged God foolishly, in all this Job sinned not.)" If the Egyptian God Osiris is put to death by the evil one, that he might taste death for all men, is by the Christian branded as traditional-fiction, the christian makes his God the Son do precisely the same thing, and to exhonorate all jews from the suspicion of actial crucifiction when the entire narrative, is merely traditional fiction,the words by John 10:17-18 state: "I lay down my life that I might take it again, no man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again, this commandment have I received of my father. Heb. 2:9-10, and Heb. 2:18. "But we see Jesus who was made a little lower than the angels for the suffering of death (think of an eternal God suffering death) crowned with glory and honor that he by the grace of God should TASTE DEATH FOR EVERY MAN." "For in that he himself hath suffered (the death of the cross: and of the Devil) having been tempted he is able to succour them that are tempted." And like Osiris, the New Mediator is made the traditional judge, of both the living and the dead: verified Rom. 14:9. And 2 Cor. 5:10, which states: "For to this end Christ both died, (could a veritable God die? Never!) and rose, and revived that he might be Lord both of the dead and living." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." And John 5:22 states:"For the Father judgeth no man but hath commited all judgment unto the Son." Now then there is no possible doubt that the origin of the Christian trinity is simply a legendary abridgement, of the characteristics of the members of the mythical traditional trinities: of Rome, Greece, Persia, Babylon, Egypt and India. And to the Jewish and Persian function as Mediator, is added the body and blood of the mediator as a substitute for animal sacrifices, to the Head God of the family, as an atonement for that which the environment, regarded as objectionable to him. That is among the Jews and Persians in addition, to the office of intercessor in behalf of man the Christian Mediator, becomes the slain sacrifice, to atone for evil acts. But since all such connivance is simply a compromise with remorse, for self-correction: or must effect a greater indulgence or license in iniquity to start with, the entire scheme falls to the ground as worthless, since it is a trespass upon the divine arrangement for rational self-correction. If the test of the validity of creeds and Gods has no other foundation than the fact that a race has established it, as emperor Theodosius the Great, did christianity, and as the caliphs of Mohammed did mohammedanism, by the point of the sword, you can rest assured that questions of morals, did not at all, enter into the question of salvation. The worshippers of the Persian Savior Mithra whose temples were closed by the Roman Prefect, A. D., 377. were more numerous in the empire, than were the worshippers of the saviors of Greece, Rome, Babylon, or Egypt. Mithra was the Savior most popularly believed in. But when the New trinity was definitely and authoritatively started on foot, by the council of emperor Thedosius at Constantinople A.D. 381.

When and where, the New mediator was first made, by act of council an object of worship. When and where, like the mediators of the several trinities of the empire, the New christian Mediator, was by vote of council, granted parentage, against the protest of Nestorius, that so Pagan a feature, would most vitally serve, to dim the line of demarkation, between the New Pagan trinity and the several old Pagan trinities from which the New, had taken its impress, and which protest was overruled and subjected its mover to exile. And the allegorically figurative Virgin of Isaiah 7:14, was then and there voted to be the New Mediator's Mother, who is eventually to supplant, Minerva, Athena, and Isis, as is verified Math. 1:18, and 22:23. And Luke, 1:27-31, which is confirmed by copy, and by marginal reference to Isaiah, 7:14. Which can have no more relation or application except by the actual falsification of the meaning of the words, than (Samson's) riddle, since the foregoing reference is already fulfilled and satisfied by 2 Kings 15:30 and 16:9. And the Holy Ghost was then and there, voted to be the New Mediator's father, after having been attributed by the said council, as Lord and giver of life, in downright imitation of the Egyptian Divine Spirit Neph, the giver of life, which is verifled: Mathew, 1:18-20, and Luke, 1-35. And so pagan a feature as well as the narrated forty days fast and temptation of the Devil as is exhibited in the fourth chapter of Luke in imitation of the so called pagan Buddha's twenty-eight days' fast and temtation by the Satanic-Mara, most vitally dim's the line of demarkation between the mediator of the New Trinity, and the characteristics of other trinities, in active opperation, one thousand years previous to the traditional origin or existance of the Mediator of the New Trinity, of which a large share of its chief characteristics, as is contained in the New Testament, are a borrowed copy. The nourishment of the bodily afflicted, and the giving sight to the blind to both his followers, as well as to unbelievers, which Buddha is related to have practiced, is so copied and imitated in the traditions of the New Testament, that the line of demarkation, is again made dim, in distinguishing the New form from the old form, of so called paganism. The attempt to use the traditional Buddha, which in such a feature is a creation, of the human fancy or imaginaation): as identical with truth; which to have any meaning at all in a spiritual connection; must mean an advocate of Moral truth; is an erronious use of terms, since the product for the mind's study, cannot possibly as a depicted character, come any nearer the truth, than that which is contained in the narrated conceptions, of his traditional biographies. That is such expressions as "I am the way THE TRUTH etc." an attempt at the personification of scripturel language, which can be none other, than frauds practiced upon the credulous. And when the Church makes use of miracles, which can be none other than frauds practiced upon the credulous, to establish and make valid either the character as a fetich, or fictitious teachings are set forth by the mouth of the fetich, then such immoral means becoming parts of the end, the end thereby becoming tainted with, the immoral, and so far destroys the idenity of the character or his teachings with moral or spiritual truth, which in its purity the Supreme Being resident in the enlightened soul must manifest. But the copyist from this source, in the New Testament to establish the dogmas

of Original Sin and Redemption, by confession and belief, and to characterize the mediator, of the New Trinity, has fallen into the same error by using the New Mediator as identical with Moral or spiritual truth: since the depicted tradition of his earthly conduct and sayings falls far short of expressing the Soul's Perfection. And although Budda does not resist the temptation of availing himself of the traditional fable of Shariputra's walking across the river upon the surface of its water without sinking, and in consequence of which, he declares that "Faith like thine alone can save the world and enable mankind to walk dryshod to the other shore attaining deliverence from death." Still the traditions of India undeniably assert, that Budda prohibited his disciples from the claim of performing miracles of any kind, pronouncing them useless, saying: "He who attempts to perform miracles has not understood the doctrine of the perfect One." "The desire to perform miracles arises either from covetousness or from vanity." "Deeds of sorcerers and miracle-mongers are frauds." Not much like the believers in Jesus who can drink any deadly poison with safety. It is accounted a wonderful thing that the lawless immoralist, can change his course and become a law abiding moralist. But it would be a more wonderful thing if the lawless immoralist, should forever remain powerless to change, and become a law abiding moralist. Although the former alternative, shows no evidence of a miracle, but merely presents an exhibition of freedom available through intelligence. The latter alternative, is likewise no hard and fast condition but merely exhibits a lack of freedom, by being determined, by unrestrained passions and unchastened impulses. Moral, intelligibility effects a passage from the latter alternative of impulsive despotism; to the former alternative of available freedom. Miracles are makeshifts, which issue from the advocates, of Gods who lack the universe to work with, while actual discoveries have employed all true seekers for the reign of Cosmic law and the order of the Supreme Being. The advocates of Mythical Gods employ devices, contradicting and changing the natural order, in hopes thereby, to make unscrupulous believers join their faction. The advocates of the mythical God Jehovah, would make him superior to his rivals, by the spontaneous ignition and consuming of wet wood, rocks, and trenches of water, but like the miraculous of the New Testament, which the dating back process serves admirably, to waylay contemporaneous criticism, as well as for the future, to fix in the minds of the credulous its dogmas. Yet when a crisis (like that which befel the confiding christian, two centuries after the completion of the New Trinity, which traditional miracle, and Roman arms, had placed on foot: and 36,000 cities and villages fell, before the arms of the mohammedans, Christians cried to their borrowed Egyptian trinity of Gods, or attributes of the unknown God, for miracles, to stay the hand of the devastating foe,but to their eternal chagrin,not one miracle could be evoked, for their rescue, and with their trinity of Gods in use,only two hundred years, since borrowed of the Egyptians; and their New Testament, in which not only insignificant tennents, but its immoral dogmas as well, were all established with miracles, for the fame of the New Trinity, and not one now, when they were most needed, could be evoked, for their assistance, thousands concluded

that those antedated miracles, were confined to paper and ink, and surrendered readily to the Mohammedan cause. What must be the legitimate inference concerning the efficacy of miracles? The conclusion which follows is, that they cut both ways, that is, whatever is temporally established by the instigation of miracle, will eventually vanish, as soon as its deceptive prop, is exposed to the light of reason. For who is there capable of consecutive sustained thought, that would admit that any kind of a superstitious faith, could change the conditions of atmospheric air, to the weight and constituency of the ocean, yet such must be the condition, for one to walk upon its waves. A fable that the credulous permit to be taught to their children, as and for an historic eventual fact or miracle. A falsehood than which there is no greater. A falsehood which if it were possible for an hour, would either destroy all life upon the earth by the aquarious destiny of the air, or all life in the sea, by the rarity of the water.

When human perfection has been so achieved, by an individual, that his idenity with moral law, is so fixed a quantity in his nature, that for his sensuous nature to contradict its behests, would be like the moral law's contradicting itself. A state of perfection is arrived at, that in no instance (has any depicted traditional intercessor, been able to match; and that too whether the object of speculation is a sacrifice, savior, mediator, HOLY GHOST, Jehovah, or object, from which any legendary member of the christian trinity was taken, as its pattern or archetype). And in no instance, has traditional fancy or imagination been able, thus far, to depict their several anonymous legendary biographies: like Mohammed of the Koran, or the traditional biographies, of the various Gods of the Old and New Testaments. But the mythical or miraculous literature of their day and generation, so dominates the nature of the biographer, that immoral means are continually resorted to, in order to, (as the writer falsely thinks,) establish his end. Consequently the mind of no legendary writer as yet, has been delivered of a conceptual product, in the world of morals, to be used by mankind as a family of gods, or an individual God of such a family, whose depicted character for perfection in morals, stands, in the relation (as does the axioms of common school geometry,) to the attainment of a correct, application of the problems, to their axioms. And be it forever known, that until such a state of perfection, is philosophically, classically and scientifically depicted, for the inculcation of morals: as acurately for the individual life, character and conduct, as a good arithmetic, is prolific for the inculcation of numerical accuracy; the moral order of the Supreme Being,will not gain a parallel, let alone an identity, with the intellectual power of enumeration. The light of reason and Moral reflection, is still in abeyance, on questions pertaining to human character; that is on questions of morals, which educational systems have erroniously left, largely to the supervision of the church. With the exception of the philosophical thought of Germany, and Hindoostan, so called civilized nations are today, precisely where they were, fifteen hundred years ago. If an improvement is looked for,the so called secular world, through the public school system, will be obliged to take charge of the moral nature of man, through the inculcation of ethics, and morals in

the concrete; if it ever takes its place, along beside the other possibilities of human achivement. At present as the church, in the interest of a sect, party or faction pretends or fancies, that it navigates on a plain, above morals, ignoring their behests, for beliefs in a christian Mediator, (rather than a Budistic, Egyptian, Grecian or Persian Mediator, as such, whose chief characteristics have all, by the church, been worked over into the Christian Mediator.) But belief in one Mediator rather than another whose tenets are practically the same, never helps along, the Moral nature of a human being a particle; why so? simply because all such connivance is for factional, and not individual development. Intercessors and Mediators belong to primitive speculative thought, they are mythical in character, and can never rise above the state of morals, which characterize their authors, or the age, and environment of their origin. Consequently if progress and perfection, is the destiny of man, in the universe of the Supreme Being, the Mythical or speculative Gods of one epoch, must be wholly outgrown for a later and better equipped age of development. For fifteen centuries, there has been no improvement in the moral characteristics, of these traditional Gods, and the fact that the several Gods, which Christendom fifteen centuries ago remodeled and fashioned for its own use, having nothing in common with the One Only Supreme Exponent, of Moral Perfection, whose essence the human soul manifests more superlatively than language can, depict. The Entity, from which ever exhibit in this universe is a manifestation. In so much that under the legendary bibical tradition by Re'v. 13:8 in which Jehovah turned the earth over to the manipulation of his Devil, and all mankind as the subjects of his worship: so that according to Rom. 11-32 and 2 Thes. 2:11:12 and Rev. 21:27 no Christian of moral accountability, consciously exists.

If the age is not ripe for a comprehensive exegesis of the Supreme Being, among the least complex ramifications of detail, from the sciences, or psychology, physiology, biology, and the laws of natural, and moral philosophy. And mankind must for another epoch confine his speculations about Deity, to a most meager, primitive and materialistice phase; then the age at least demands, that the immoral and criminal, which at one period constituted the very characteristics, essential to excite wonder, out of which issued the cry and demand among the masses, for the miraculous which generated a temptation among writers of traditional legend to give way to its wholesome indulgence, which is amply verified, by the traditional legends of both Old and New Testaments. But the present age demands that such Cabalistic intrigue, under the false cloak of divinity, should be discontinued, on account of its tendency to deception, hypocracy and falsehood. The only safe road, to WISDOM and PERFECTION, is through moral knowledge and experience. And the system or doctrine which attempts to achieve the divine, by ignoring the moral, and for their ends make use of the immoral, as does the Old and New Testaments, and their expounders among the clergy, rest assured, that instead of the achievement of the divine, by such a course, the pretention to divinity, is generative of an hypocracy and double-dealing, beneath the range of the secular. And when established in the individual follower of a faction, be-

comes for him, nothing short of moral atrophy. There can be no individual accountability, where there is no moral consciousness, and there can be no moral consciousness, where religion consists in the continued childhood, of doing things to please a mediator or in the belief of the individual Mediator of the Christian trinity, rather than the Mediator Mithra of the Persian trinity. Or the Israelitish intercessor Moses. Num. 21:7 and 2 Cor. 3:15. Since by such conduct the moral delinquent, is only uniting his social being, with a faction or sect in total disregard of what, such faction or sect stands for, claiming a distinction, where there is no essential difference. It was the teaching among the pagans for ages, that to believe on a Mediator of the particular trinity of your environment, would save the believer, but to believe on the Mediator of the trinity of an other environment, would not save such believer. That is, the Christian must believe in the traditional Mediator Jesus, to be saved: whereas if he centers his faith and belief on the traditional Mithra, of Persia, or Buddha, whose teachings for a change of heart, is precisely the same, and is every whit as efficacious, if the principle of mediatorial belief and change of heart is available at all, notwithstanding, such a believer cannot be saved. According to the doctrine of the christian as set down in Rom. 10:9. "If you confess with the mouth, the Lord Jesus, (for which the Pharisees are excommunicated from the Synagogues, not the Lord Mithra, Moses, or Athena) and believe in the heart, that (Jehovah) raised HIM—(not Osiris) from the dead, thou shalt be saved. And according to Mark 16:16, all who fail to so believe shall be d—d. And again in 1 Cor. 15:17 are found the word "If Christ be not raised; then is our preaching vain, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." A dogma which ignores a moral life altogether, staking all hope, upon a most precarious clerical conjecture. And the formula 1 Cor. 15:21, states: "For since by man (Adam) came death, by man (Jesus Christ) came also the resurrection of the dead." The foregoing formulas teach that the possible resurrection of mankind from the dead, at all, is conditioned on Christ's resurrection from the dead, and to be saved at all, is conditioned on the belief, of Christ's resurrection from the dead. However, since it is axiomatic, that contradiction, is the criterion of falsehood, the same anonymous writer teaches, 1 Cor. 15:13:16 that not only is the resurrection of the dead, not conditioned, on Christ's resurrection at all; but even Christ's resurrection is conditioned on an assumed universal law, of the resurrection of the dead available alike for all men, which is unmistakably taught by the following words: "But if there be no resurrection of the dead, (Which must inevitably be the case with human SOUL'S ETERNAL IN THEIR VERY NATURE:) then (Christ) is not risen,—for if the dead rise not, (be the meaning of the word "dead" literal or figurative in its use here) then (Christ) is not raised. "Now then this is the sort of chicanery, jugglery, and double falsifying, that has soothed the credulous of christendom, for fifteen centuries, this is the stake, upon which the believer gambols, the eternal life of his soul, not only is the teaching an uncertainity, on which resurrection is staked, but the terms of the resurrection of mankind, is founded upon a downright contradiction an utter cancellation, of the possibility of resurrection, by such tradition at

all. If the condition of being saved, depends upon the confession of Jesus with the mouth, and belief in his resurrection from the dead, as must be gathered from the traditional legends of the New Testament, and mankind are reminded by the mouth of the New Mediator himself, Mark 16:16, that "He that believeth not shall be d—d." And the further fact that the traditional legendary New Testament account of the resurrection, as authentic as any part of the narrative, is not only uncertain and conjectural, but is gounded in a downright contradiction, by the anonymous author that the church considers to be its most profound exponent, such being the case: upon what has the unway christian suppliant, to found his belief. In Romans 11:32 in confirmation of Isaiah 43:10:11. (Jehovah) concludes all in unbelief, of such nonsense to excercise his mercy. But (according to the New Mediator's declaration Mark 16:16) He must believe in order to be saved, and the ground of his belief which is Christ's resurrection from the dead, is not only uncertain and conjectural, but its greatest exponent has left the question of resurrection, for all men as well as SALVATION, FOR ALL MEN: some times conditioned on Christ's resurrection, and sometimes conditioned on the mere assumption, of an universal law, of the resurrection of the dead, available precisely the same, and no more so, for Christ, than for any one else. Which is to make resurrection of the dead, depend on Christs resurrection, and at the same time, to make it not so dependant, which is contradictory and absurd. Not to mention the doubly incongrous absurdity of such a thing, as the resurrection of a SOUL ALREADY ETERNAL IN ITS VERY NATURE. Then to observe the fix, that the christian suppliant is led into, he is reduced to the alternative of believing a contradiction, an utter absurdity, that is by Romans 10:9 he must confess and believe, that the Lord Jesus rose from the dead, in order to be saved: (When by Romans 11:32 (Jehovah), to exhibit MERCY, concludes all in unbelief.) And according to Mark 16:16 "He that believeth not: (What? That Christ rose from the dead: when by the narrative itself, the resurrection is an uncertainity, it is conjectural, it is contradictory. And 1 Cor. 15:16:21 makes Christ's resurrection the law for all,and all the law for his and it is consequently an absurdity. Yet the affirmation put into the mouth of the traditional Christ himself, to add weight to the utterence, and to make such a belief paramount to that of Osiris, is declared: "He that believeth not (in so conjectural an absurdity) shall be d—d." Do you ask the reason why that the belief in this particular traditional resurrection is so essential, in defiance of the absurdity that a human soul eternal in its nature. could need at all, to rise from the DEAD? It must be borne in mind that the Egyptians, for centuries, believed that Osiris had risen from the dead, and became the judge of all after death and such was a part of the Egyptian belief of Alexandria, the city over which Athanasius, the original advocate of the christian trinity, served as Bishop, and not to be outdone by mere Egyptians, and to avoid making an appearance before the world, as a mere coppiest, the nonsence is added,that The New Mediator Christ, must be believed, at the stake of the eternal life of the believer, to have risen from the dead. If Osiris was put to death, rose from the dead and afterward became judge, and Horus was his only begotten son, as an Egyptian tradition:

Christ must be put to death, rise from the dead, and become judge, as well as Jehovah's only begotten son, as a Christian, and a New Testament tradition. Even if the belief must be made important, by threatening damnation. How natural that the New Trinity, should partake of the nature of those, from which it gained its birth, even if the mediator or second person of one, is sometimes tangled, with the first person, of another. Horus being the only begotten son of Osiris, it was in order for Jesus to be the only begotten son of Jehovah. And at the same time that he was, by New Testament Tradition,the only begotten son of Jehovah, by John 3:16·17 he was, by New Testament tradition, the only begotten son (according to Mat. 1:18:20:25 and Luke 1:35 and 2:7) of the Holy Ghost. That is to say, this Mediator, in order to exhibit a superiority, over the Mediatorship, of any single provincial trinity, is fathered by both the senior member of the firm:Jehovah: verified John 3:16:17:18 and 1 John 4:9:10. And also by the subordinate member, of the firm: the Holy Ghost: verified: Math. 1:18:20:25. And Luke 1:35 and 2:7 and the Virgin Mary is the antenuptial wife of the Holy Ghost, who is father to her first child Jesus, by act of council A. D. 381 and verified Math 1:18 Which Holy Ghost, A. D. 447 by act of council proceeds, from both God the Father, and God the Son. So that like the origin of God the Son: God the Holy Ghost, is doubly Fathered. And so infallible are these traditional truths, that in just fifty-six years, the Son Jesus originates his own Father, the Holy Ghost, which makes the virgin Mary both mother to Jesus, and grandmother to his father, the Holy Ghost.

The Virgin Mary is mother of God the Son by Math 1:18, and by act of council A. D. 381, and she was made Grandmother of God the Holy Ghost by act of council A. D. 447., since the Holy Ghost, at that time, was made to proceed from God the Son, and thus being the Virgin Mary's first Son's son, must make her first son's father, her grandson, and she his grandmother, do you see. But to return from this sublime question, of the generation of Gods by Procession. The Churches of christendom require the belief in this resurrection of their mediator,as a condition preceedent to the soul's otherwise impossible eternal life, but the churches of christendom, pronounce the worship, of the Egyptian God, Osiris, (from whom they borrowed their Mediator's resurrection and post mortem judgship) idolatrous. An Egyptian God, from whom the death, resurrection, and judgship of the christian Mediator, is none other than, that which was by the Athanasian faction, merely, a borrowed, traditional, legendry copy. And the churches of christendom pronounce the worship of the Hindoo God Buddha, idolatrous: from whom the, twenty eight days fast, and temptation by the satanic-Mara, was essential to an impartial disposal of the cases, likewise subject to demoralization; which is none other than that, which was again borrowed by the Athanasion faction, and incorporated into the makeup of the Christian Mediator, as an essential characteristic for impartially judging those, who have been demoralized by temptation, (arising of course for lack of foreknowledge or ominiscience, like the case of Jehovah whose angelic ambassadors were sent down to the earth to ascertain the true condition of Sodom and Gomorrah,) a provisional characteristic, which absolutely cuts off every claim to the Ominiscience of God the Son, the second person of the christian trinity,

as well as the numerous instances, like the lack of intuitive knowledge, which Jehovah exhibited in comparison with his "lying spirit," who furnished him meterial for the conspiracy, for King Ahab's death. And if their Holy Ghost was powerless to help out, the other partners of the firm in their power of all knowing, for such grave emergencies, he too is consigned to the realm of the idolatrous, for superstitious worship. And no member of the Christian trinity, can be mistaken by the accountable, for the Supreme Being, in whom ominscience, omnipresence, and omnopotemce from centre to circumference is resident, as inherent attributes. Then the churches of Christendom pronounced the worship of Athena idolatrous, whose function as an intercessor, was borrowed by the Athanasian faction, and incorporated into the New Testament traditional make up, of the Christian Mediator, as an essential characteristic, to heal a rupture made by the church's assumption of Original Sin, between mankind and Jehovah, based upon Adam's pretended fall during his first year's existance. And all to graft, the New Trinity, with Old Testament tradition, as well as to assign a reason for the baptism of unaccountable infants. The churches of christendom, pronounced the worship of Mithra, idolatrous, whose office was to intercede between the Satanic-Arahiman, and the God Ormuzd, in behalf of mankind: Mithra was regarded as the great Mediator, the only regenerator and Savior from sin, and all moral evil, as well as death: (Whose temples were closed for worship A. D. 377, by the Roman prefect), which the Athanasian faction incorporated also, into the New Testament|Traditional makeup of the christian mediator, Jesus. Mithra was the great High Priest of the tauribolium, that is sins were absolved, and a spiritual life, and heavenly life were acquired, by the penitent's being literally and actually bathed and washed, in the blood of the sacrifice, which the Athanasian faction at least symbolically incorporates into the makeup of the christian Mediator: verified Heb. 9:22. And christendom incorporates, into its New Mediator, both characteristics having been borrowed for the New Trinity. The Savior Mithra who acts as high-Priest, and sacrifiser. But according to Heb. 10:10 this New Mediator becomes the typically offered sacrifice, which Mithra makes use of upon the altar, to wash the penitent from sin. Verified Col. 1:14. (Jesus Christ) "In whom we have redemption through his blood(which is not the actual washing, but is merely the theoretical or typical washing, through sacrifice), for the forgiveness of sins." And verified also Heb. 2:17:18. And this theoretical or typical washing, is satisfied; by confession and belief, in the entire arrangement. Hence it is more than manifest, that the christian Mediator is unmistakably an abridgment, of the characteristics of all his Mediatorial predecessors, and a slain sacrifice in addition, being used as a typical imitation of the slain sacrifices, of Jewish and Persian origin. "Wherefore in all Things it behooved (the New Mediator) to Be Made (By whom? By the church), Like Unto His Brethren; (or neighboring mediators), that he might be a Merciful High Priest, in things pertaining to (Jehovah), to make reconciliation, for the sins of the people." "And since (Jesus) himself hath suffered, being tempted (of the Devil) he is able to succour them that are likewise tempted." "For the Father judgeth no man, but hath committed all judg-

ment unto the son." verified John 5:22. And he was not only tempted of the Devil, but "he was made to taste death, for every man;" are the words of scripture. "Yet learned he obedience by the things which he suffered." "In order to make the captin of their salvation perfect through suffering." 1 Peter 2:20 in confirmation of Jehovah's attempt to thwart joy and approbation for the right, states: "When ye do well and suffer for it, taking it patiently is acceptable with (Jehovah)." Jesus is, by the anonymous writer, Mark 8:38, made to say that: "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with the Holy Angels." The foregoing words indicate shame, what for? the church would indicate that the shame arises on account of Sin! Is that true? not at all! That shame arises from the inner consciousness, of the fraud, that a sacrifice can be woked, in place of neglected forethought or self-correction. Heb. 10:4:9:10:12:13.states "For it is not possible that the blood of bulls and goats should take away SINS.—He that taketh away the first that He may establish the second. By the which (change in the dispensation) will (or testament) we are sanctified through the offering of the body of Jesus Christ once for all. But this (Jesus) after he had offered (himself) a sacrifice for sins forever sat down on the right hand of God—till his snemies be made his footstool." Then by 1 Cor. 15-28 this Jesus passed from God's Judiciary, to a private subject leaving the God all in all. God the Son as a mediator, and a ransom, as well as a sacrifice between God and man is exemplified: according to 1 Tim. 2:5:6, and Rom. 5:12:19 and 1 Cor. 15:21:22, the purport of which (in imitation of the purpose of the several Mediators of the so called pagan world) was to intercede with the God in chief, in man's behalf. But since Pelagious drove St. Augustine, to furnish a plausable reason, for the baptism of unaccountable infants, which Augustine did,by reopening the case between Adam and Jehovah, and retrying Adam and making all mankind forever to be born, as parties defendant, and as a Superior tribunal over Jehovah, this St. Augustine passes judgment, "that all mankind are born so guilty, that even infants, are eternally damned unless regenerated" by baptism. And as an after thought, it was decided by the church, that St. Augustine's Original Sin, to make available the baptism of infants, could be worked admirably, as the occasion or passport for a New Mediator. So the church decided that all men are born so guilty that by Mark 16:16. "He that believeth and is baptised shall be saved, but he that believeth not (in Christ's resurrection,) shall be damned." The church decided that: "by one man's disobedience, many were made sinners so by the obedience of (Jesus, to the death of the cross), shall many be made righteous." Phil. 2:8 and verified Rom. 5:19. The church also decided 1 Cor. 15:22 that since: "In Adam all die, even so in Christ, shall all be made alive." But in defiance of the foregoing formulas: since Adam's disobedience, other incidents for the purpose, being granted regular, is a virtue: and is consequently, commanded by the moral law. The Original Sin of St. Augustine founded on Adam's disobedience, as a good and sufficient reason, for the baptism of unaccountable infants: turns out to be an illusion, and falls of its own weight to the realm of the absurd, consequently there is no possible efficacy, in the baptism of un-

accountable infants, arising from Augustine's illusive Original Sin. And if Original Sin fails, as a sufficient reason, for baptism. It necessarily follows that the use of original Sin (by the church as an after thought,) to connect up the occasion or mission, in imitation of paganism of a New Mediator, for the rising trinity of the Roman Empire,) such a foundation, must of necessity, consign him to the fate of the ordinance of baptism, that is to say: if the Original Sin of St. Augustine fails, as a good and sufficient reason for baptism, it can work no less a failure to be used by the church as a good reason, for the advent of a savior; or the resurrection of the dead conditioned thereon, according to 1 Cor. 15:21. Consequently all such formulas as is expressed by the words of 1 Cor. 15:22 stating: "For as in ADAM all DIE, (which is the very essence of illusion) even so in Christ shall all be made alive, (which is equally illusive)." A condition (since Adam's disobedience was commanded by the moral law,) which absolutely destroys Christ's advent, and mission outright: and since the words of the anonymous writer, by the mouth of the pictorial Christ, declares that: "I and my Father are One:" the mission of God the Father, is consigned to the fate of the SON: and since by act of council in Spain A. D. 447, the Holy Ghost proceeds from God the Father and Son. The Holy Ghost is consigned to the fate, of the Gods of his origin. Now then since the purpose assigned by the church, which is none other than St. Augustine's Original Sin, arranged primarily for the baptism of unaccountable infants, has fallen through, the New Mediator of this Trinity of Gods, reared on the strength or pretention of this same Original Sin, has fallen through. Since the only reason assigned by St. Augustine, and adopted and confirmed by the Church, for the baptism of unaccountable infants, was Adam's disobedience misnamed, by the Church Original Sin: and since this same Original Sin is by the Church made the only reason for the advent, mission or purpose of the New Mediator Jesus: according to the formula Rom 5:19 and 1 Cor. 15:21:22: and since by the standard of the Moral Law, the competency, of the author of such a command, as was Jehovah's to Adam for the confounding of the distinctions of good and evil, right and wrong, is by its own lack of congruity, called in question: and since Jehovah's punishment of Adam for a moral act is found to be in the reverse, of the divine order of progress: as the denial to man, of the knowledge of good and evil, must every where and always be, in reverse of the order of human, moral or divine progress: and that being the case, Adam's act of disobedience is commanded by the Moral Law,, and Original Sin founded thereon, falls to the ground. So also infant baptism, as well as the advent of a messiah founded on Original Sin: turns out to be a mere illusion and an absurdity.

But for the benfit of those whose bewilderment, in the meshes of christian sophistry, is of such a nature that, the proofs adduced fail, of the positive conviction that all phases of human character must suffer, when the standards which it uses as tests, for human conduct are tainted with the immoral, in any respect. All are agreed that problems in mathematics, are for correction and discipline, and are for the fortification of the mind, against numerical mistakes. But if the text book itself was fraught with error, and self contradictory problems, it must contribute not a little, to the breaking down of that con-

fidence, so essential to a rational progress, for the growing mastership of mathematics. Would an arithmetic with fifty of a hundred numercal mistakes, find ready sale today in Christendom, on the plea that the numerical errors, were owing to the human nature of the author? As the church today pleads the human nature of Christ, in extenuation of the narrated traditional immoralities, ascribed to God the Son. Forever be it known, that the immoral needs no text book whatever, for its inculcation, and since all discipline is for correction, and in the moral world, its goal is wisdom and perfection, text books which are used, to assist in the perfection, of the moral relation, when found to contradict, moral standards, in whole or in part should be at once rejected, or at least branded, in such a manner that the unwary shall cease to recommend such, to the minds of their confiding offspring. And let it be well understood that; no matter how many spires point skyward, mistakenly or otherwise, for the recommendation, to the unwary, confiding mind of primitive deities, and immoral creeds about them, the human race must sffer, just to the extent that such, opperate in reverse of the order of moral progress. The Hebrew phase of the mediator in the New trinity, is by no means exhaustive in covering the ground not sanctioned by the moral law: The anonymous writers of the legendary biography of the Mediator, or second person of the Christian trinity, have stained their entire handiwork, (in the attempt to dogmatize Original Sin;) with the immoral, by their fanciful fabrication and libel upon mankind, of Original Sin arising from an act commanded by the moral law. And they have perverted mythical legend (setting aside its immoral nature as it stood, which is branded by themselves, as the' 'MINISTRATION OF CONDEMNATION AND DEATH)." So that by tresspassing upon the traditional trouble, and its settlement,by the mythical Jehovah with his man Adam; and then with the fruit of that breach of the right, flourish the malignant formula, of Rom. 5:12 which states: "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men for that all have sinned." Which is a libel upon mankind founded upon the immoral act of the anonymous writer of the libel. And the libel is ratified by any church organization that adopts or endorses it. And then the artifice of apostatizing a word or a passage into the dogma of original Sin, as a passport for the baptism, of unaccountable infants. Then for a New Mediator, Augustine's unscrupulousness went so far as to declare, "that a dozen different interpretations might be given, to the opening chapters of Genesis, and all of them be true." His working maxim was that the end, justified the means.

The Spreme Being contains withing himself, all of the essentials for running this universe. If we look carefully, the observation is apparent that from every the least protoplasmic atom, to the most gigantic physical structure now living, precisely the same physical laws govern, in regard to structure and function: and the unassailable inference is, that neither two, three or four, but One Supreme Being only, is the imminent and inherent manager from the life of the protoplasmic atom, to the conjectural Globe of illimitable space, as well as, its unfathomable contents, as a whole. Divinely instituted, organic

or physical laws, take care of the material world: mental and moral laws take care of the ethical, philosophical and scientific. And man is a combination of both: the material and the moral world. And while he remains an instinctive being pure and simple, like the quadruped, he is provided for accordingly. But as soon as his voluntary nature dawns into consciousness, and moral accountability enters as a factor, in substitution, of the no longer authoritative instinct, then there is born, a new set of laws or conditions, for the regulation of human life, the complexity of which can only be treated, by taking into account the inter action of each nature, upon the other. Instincts once broken from their moorings, as active determining structural powers, the human being must look elsewhere. The regulation of its nature self-determined or aliter-determined, demands for its direction intelligence, consciously sensible of individual welfare: both during mature bodily life and the relation subsisting between parent and child, where its welfare is wholly confined, to the judgment and discretion, of the parent or a substitute, which environment with its state, and conventional law and order attempts to wield: until by degrees its nature passes to the dominion, of self-conscious-regulation, with the will chastened and disciplined: with the knowledge of the essential importance, of its continuous regulation, by the axioms and the commands of the moral law. A healthy, happy life for intelligences is conditioned, upon the will's being govered and determined by morals. And be it forever known that moral laws,for regulation of the voluntary and intellectual life,which exists here and now upon the earth; are efficiently natures laws, and are as binding as unexceptionally, as any other manifestation of consummate proficiency. And for the conscious self-regulation of intelligences; a life governed by the moral law,is as absolutely essential to physical well-being, and intellectual purity, as is pure air, pure water, and pure food, essential to physical health. And that too, whether Omniscient discretion decrees, that human perfection must be achieved by a single bodily existance of conscious life, or whether such perfection shall have the advantage of more than one continued, conscious combination of soul and bodily existence, in order to make possible perfection, an available reality. As far as the wealfare of the soul's nature is concerned, immortality is as entirely inconsequential, as bearing upon the absolute necessity of a life, in accordance with morals, for the present peace, health and happiness of the mind: as would be the doctrine of immortality, inconsequential, as bearing upon the perpetual health and preservation of the body, which we positively know, returns to the soil of the earth. In other words progression is arranged so that a life of morals, is essential to the welfare, of intelligible existences, here and now.

The Universe as a whole is managed by the SUPREME BEING. all good arises for accountable intelligences, whose contemplation and moving impulses, are consistent with the immutable laws of evolution, reincarnation, and progression. On the otherhand all evil, as a chastening reminder of a departure, from the path of progress, arises, for accountable intelligences, whose contemplation and moving impulses, are inconsistent, with those immutable laws. A man may be a devout worshiper. of the Trinity of Rome, as Jupiter,

Juno and Minerva. The Trinity of Greece as: Zeus, Apollo and Athena. The Trinity of Persia as: Ormuzd, Anhita and Mithra. The Trinity of Babylon as: Anu, Bel and Ea. The Trinity of Egypt as: Osiris, Isis and Horus. The provincial God of Israel, as Jehovah. Or he may be a worshiper of the Colossal Trinity of the Roman empire, as: God the Father, God the Son and God the Holy Ghost, into whose makeup the traditional New Testament has embodied the characteristics, or all the other Mediators put together. And then, like any other tritheist or idolater, he is at the best, only exhibiting in a blind way, the voice demanding a better life. And since the latter trinity, has gained its prestige, by the miraculous, through palpable contradiction, and by the triffling disrespect, of the immutable laws of the SUPREME BEING: consequently their traditional God makers, and unaccountable worshipers, being subject, to the immutable laws of evolution, reincarnation and progression: will only be obliged to stay after school, or take another term, of discipline in rectitude of thought, reflection and contemplation.

THE SUPREME BEING never lays up anything against those who triffle, by miracle with the immutable laws of nature. He is amply qualified to stand it, if others can. But when progression has reached a stage, in which, to triffile with already acquired powers, means retrogression, the matter of individual investigation, is more imperative; and a lack of self-adjustment, with powers already available, becomes suicidal. Since evolution and progression have arrived at a stage, in which by culture and discipline, the individuals of christendom, may acquire numerical proficiency, there is an absolute presumption, that by the same means, through culture, forethought and discipline, moral proficiency, is an absolute possibility, and in defiance of so manifest a truth, for the pulpit and its followers, to continue in their evasive compromises, by means of confessions, sacrifices, clerical beliefs, in saviors or their resurrections, from the dead, the fallacy of intercession, or their offering in practice, pantomime or theory, of the imaginary body of a savior up, to an imaginary Jehovah, "once for all." And the received belief that his allegorical resurrection from the dead, makes possible the resurrection, of an already eternal human soul, artificially terminated, through the clerical device, of ORIGINAL SIN. In the face of the present possibility, of numerical accuracy, and the ready power of the application of numerical problems, for correctness, to their axioms; there is no palpable defense or excuse, for continued infancy, by the palliating compromises, that make for the evasion, of direct moral rectitude. And the continued employment, of such clerical connivance, is retrogressive, and suicidal, to proficiency and human progress. It is well known, in spite of professed pretension to the contrary, that the earnest energies, are the real prayers, addressed to the SUPREME BEING: resident in the individual human soul, and from this bar of omniscient scrutiny, all earnest energetic petitions, are answered in kind, whether the prayer be for the good or for the evil. Hence it devolves upon the suppliant, to beware, of the direction, he gives to his earnest energies, for that in spite of his pretension, is his prayer. And as sure as effect partakes of the nature of its cause, the dominating petition will be answered accordingly. If you see a miser

on whose countenance is stamped, the grin of greed, are you ignorant of what has been his earnest prayer? A man may profess to love righteousness, when his temporary gains arising from unrighteousness, so dominate his activity, that his profession is the sheerest mockery. The prayer that is answered, if the Supreme Being resident in the human soul, answers prayers at all, is the one of unscrupulous gain. The Deity of the soul, answers the prayers, that the worshiper's dominant energies mean, regardless of what they profess to believe,or confess by vociferous utterance. That is to say, the SUPREME BEING resident in the human soul, never answers the words of a confession or belief, which are in downright mockery, of a man's dominating energy, and determination; since such would constitute a being, devided against itself, and would wrest him of accountability, for his thought and conduct; the very condition, of individual power, attainment, self-adjustment, progress, wisdom, and perfection. A man may be considered an accountable, self-adjusting being, only in so far, as he takes his nature into his own hands. And by his own persistent effort and power of forecasting, what will be the out-come or effects, of a given contemplated cause or activity. And that such an activity must above all things else, embrace the moral quality; in short, if a man earnestly wants to do business in the moral world, here and now: above all things else, wisdom and perfection, must be the aim and end as well as the dominating factor of his conscious existance. And that involves a belief in the truth: in defiance of provincial christian dogmas, doctrines, faiths, and beliefs which contradict moral truth. It involves an honest energetic search for the truth, and its application, whenever essential to thought or activity. It involves moral sentiment, a conscience free from guile, equanimity of mind, earnest contemplation, self-control, modesty, self-respect, the practice of integrity in thought and conduct, and the unswerving practice of right reasoning. From the bar omniscient scrutiny resident in the human soul, all prayers are answered in kind, and such answers must eminate from the realm, taken as a whole, to which they are, from their very nature, impliedly addressed. So perfectly adjusted for the attainment of wisdom and perfection, are accountable intelligences; to the order of evolution, reincarnation and moral progress; that it is the height of folly, for a man to surmise, that in the least particular, he may out-wit or circumvent, the moral order of omniscient scrutiny, already reigning in the human soul: the mere attempt, consigns the self-divided, self-deluded victim; at once to the realm of unaccountable beings, in order that the laws of progress, may re-adjust his moral prodigallity, and there he is treated as impartially, and with an equinimity as unimpassioned, as though he had never entered the realm of morals at all. A man may be accounted a free self-adjusting intelligence when his thought, contemplation and acts; instead of being determined by his bodily appetites and passions; are obedient to the control of the wisdom of the soul; and his activity is directed by the consciousness of what ought to be done! What is right to be done! According to an intellectual forecast, or the application of a given contemplated activity, to ideals; principles and moral axioms. The moral adaptation of means to ends. And a conscience founded upon forethought; and habitual moral dis-

tinctions. A mind thus self-poised and self-determined is free. Free from what? Those very hindrances, which obstruct its growth; impede its progress; and delay its wisdom and perfection. Although the indifferent christian, who is gospelled with the belief that morals can't save anybody; and consequently is not consciously or sensibly under obligation, to the moral law; his entire instruction resting upon dogmas made especially, for the evasion: of moral rectitude, forethought, and a rational adaptation of means to ends. That is to say his religion consists in a received belief, of a sacrifice; for sins imputed, as well as for sins commited: in other words his religion consists, in repentances or the doctoring of sins, or evils: instead of preventing their occasion, by forethought, and the determination in advance, that his activity must possess the moral quality. If he lets thought and act unchallenged bloom into their effects, and then sacrifices; as by his ratification of the crucificition, for the resulting evil instead of correction:—such an unconscionable compromise must be the fruitful source of the great progress christendom has made in iniquity. Such is the productive soil for the growth of asylums, penetentiaries, poor-houses, jails: such is the destiny of believers in saviors and intercessors, to plead their cause before the Grim Jehovah. And all the outgrowth of the unheeded admonition, that "An ounce of prevention, etc., the proverb is something musty."

It was the will of Jehovah who had sent fiery serpents upon the children of Israel to bite them for finding fault with the water and lightbread, during their campaign through the wilderness. Numbers 21:5 But when they confessed their sin against Jehovah and Moses, and they implored Moses to intercede in their behalf, with Jehovah to take away the serpents and Moses prayed, for the people." In answer to which intercession, Jehovah directed Moses saying, "Make thee a fiery serpent and set it upon a pole;and it shall come to pass that every one that is bitten, when he LOOKETH UPON IT SHALL LIVE." And Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten any man, AND HE BEHELD THE SERPENT OF BRASS HE LIVED." This arrangemnt was if anything more self regulating than vicarious atonement; since it confined the remedy to those who had been bitten, omitting the sweep of the formula: "For as in Adam, ALL DIE, even so in Christ, shall all be made alive." Verified 1 Cor. 15:22. And John 3:13:14 and 6:40, A. D. 30 states: "As Moses lifted up the serpent, in the wilderness,even so must the SON OF MAN ("Which is in HEAVEN," A. D. 26 and A. D. 30, the Seventh and Third years just previous, to A. D. 33 the year of his crucifiction, descension,resurrection,and ascension.) BE LIFTED UP." "And this is the WILL OF JEHOVAH that sent me, (JESUS CHRIST) that EVERY ONE WHICH SEETH, THE SON (as those bitten seeth Moses' brazen serpent) and BELIEVETH ON HIM, (such belief, as a mere BELIEF, arbitrarily clipped, of every modifiyng consideration,) MAY HAVE EVERLASTING LIFE: and I (JESUS CHRIST) will raise him up at the last day." Now then it is more than manifest that the devout Christian must acknowledge ORIGINAL SIN OR IMPUTED SIN, as set down in Rom. 5:12 and 1 Cor. 15:22. And acknowledge the free gift of redemption or im-

puted righteousness, for the elect: as is set down Rom. 5:17:18:21. Formulated "For as in Adam all die even so in Christ shall be made alive." "For if by (Adam's) offense DEATH REIGNED by (Adam). Much more they which receive an abundance of grace, and of THE GIFT OF RIGHTEOUSNESS, shall reign in life, by one JESUS CHRIST."

"As by the offense of (Adam, the) Judgment (of Jehovah) came upon all men to CONDEMNATION, even so by the RIGHTEOUSNESS of (JESUS CHRIST, Jehovah imputes such as a) free gift, upon all men, unto JUSTIFICATION OF LIFE."

So that the Christian with his imputed SIN, and GIFT OF RIGHTEOUSNESS, becomes the sheerest kind of a believing, unaccountable automaton: a walking graphone with ORIGINAL SIN or VICARIOUS EVIL imputedly imposed upon him, by the church, and the GIFT OF RIGHTEOUSNESS, ON THE MERITS OF JESUS, imputedly ascribed to him, as one of the elect of Jehovah. With nothing to be done on the part of the beneficiary (lest he boast,) but to SEE (Jesus as did STEPHEN, through an open Heaven, and as did those who looked upon the brazen serpent of Moses.) acquiesce, BELIEVE and PAY. Is any man so lost, or insensible to the means of human proficiency, as to surmise, that such stultifying allurements, held out by the church, to mankind as creeds for being saved, which is only another name for being atrophied. A scheme in downright contradiction of the order of morals, progress, and perfection. The human soul is perfected, by its own acquisitions in wisdom, through ages of knowledge and experience, and evil imputed or righteousness as a gift: unachieved, unacquired, or unmerited: cannot be entertained, without doing violence, to the pre-arranged order of the universe, as well as the violence: which such an intrusion,must necessitate, upon the working order, of human development, knowledge, experience, wisdom progress and perfection. All agree that it is a misfortune for a child to be born, with any bodily defect, yet how much greater is the misfortune, of one whose creed belief and faith, would destroy; the present prospects,of the soul's wisdom, progress, and perfection, through RIGHTEOUSNESS, acquired by knowledge and experience. And unwittingly accept righteousness as a gift, as a good clock would accept its adjustment to heat and cold, as a pre-arranged gift, of the manufacturer. But self-adjusting, self-perfecting human souls, making the crusade of the UNIVERSE and ETERNITY; require every phase of discipline, which such a journey calls for; and HAND-OUTS in the nature of GIFTS in RIGHTEOUSNESS, make the moral pauper: in place of the Chivalrous crusader, whose GOAL is PERFECTION through knowledge, experience, wisdom, and progress.

The transformation of the appetitive will into an intelligible rational will, effects a passage from strict necessaity, to freedom. Rational obediencc to law constrains the will; and at the same time fortifies it for the exegencies of life. An impulse which if harbored as an imluse simply, might grow a passion; but if the impulse is too weak, to promote activity, the Moral Law raises to consciousness, duty as a prompter: on the other hand if the impulse is too aggressive: the Moral Law again raises duty, to consciousness, to restore

equilibrium: and so makes for the perfecting, of a well ordered will. Our dispositions are formed, from the various habitual distinct acts of the will. The will having dominion over the ATTENTION, can arbitrarily generate the strongest motive, in contradiction of the line, of the prevailing bias, or disposition: and thus we rise toward perfection, by obeying the voice of our moral faculties, which are intended for the governing principles, of our natures. Otherwise arises remorse for the wrong, whose voice attempts, to restore by self-correction the equilibrium, from moral infraction. Emanuel Kant gave a valuable expression of the force of will power, which he exercised, in the mastery of hypochrondria: "The oppression remains" he says, "for its cause lies in my bodily structure. But I have become master of its influence upon my thoughts and actions, by diverting the attention from it, as though it did not concern me at all." All our acts of will, and self-determination, as well as exhibiting an external phenomenon, are opperative in the transformation, and determination, of our subconscious and involuntary natures: the effect may be inhibtive, strengthening, or transforming. So that if we are aware of the kind of individual, we are desirous of becoming, what powers we wish to inhibit or make subserviant, or to strengthen, or to transform: it all rests with the rational determination of the will, to that end. The principle quality of self-command, is the positing by the mind, of the Supreme Being, as author of the Moral Law. Next is the restraint of the passion of fear: the next quality for self-command, is temperance in all things: the next is the resolve to associate in advance, and forever, the moral quality with every thought and act. We do not gain our freedom or accountability, as many writers indicate from the judgments, which we continually pass upon the conduct, of others; which is merely the evidence of a power to pass judgment, upon moral differences; but our power to resolve moral distinctions, in the behavior of others, is brought to pass, by the act of the comparison of the acts, and appearances of others, with those standards of rectitude, already fixed upon: which voice the Supreme Being, eternally resident, in the human soul. And in so far as we discover an agreement of our own thought and act, or that of anothers, with the divine standards of the soul, we approve: and when those standards are contradicted we disapprove." If the same arguments which convince you; by being in harmony, unity or conformity, with principles; convince me likewise, I necessarily approve of your conviction: if they do not I necesarily disapprove your conviction. And approbation and disapprobation in moral relations, are founded upon the same connections.

Human bodily organisms, when generically considered, like all organisms in the universe, are proppagated according to nature's laws, and what we find to be our inherent bodily tendencies, are only charageable up to us,as individuals, in so far as our present lives, determine by a fixed law, the moral status of our future. We are all beings in a state of transition. And must of necessity put up with structures, fashioned and modified, by our acquired tendencies. When mankind shall take into account, the fact that the diligent progressive soul, is that moving factor; which becomes the causal law, that must determine the future parentage, of reincarnate bodily organisms, (and especially the

brain structures,) the advantages of a moral life being seen, progress will become HABITUAL. Without considering this aspect of human existence, body and soul have in the past been teated, separate and distinct, and not as bearing in any degree, upon one another: the body and brain as belonging to the department, over which training and control were available, and the soul as belonging wholly out-side, of human adjustment discipline and control. But the truth in all important essentials, is just the reverse. And no very great depth of observation is necessary, to make this truth apparent. Human bodies are modified products of the human soul. Human souls are in no manner products of the body: but are distinguishable, and inseperable fractions, of the presiding soul, of the universe. For purposes of thought, all individual souls are distinguishable entities. "Without father, without mother, having neither beginning of days nor end of life." But are partners or parts, of the presiding soul of this universe. Perfection: acquired through the soul's faculties for achieving wisdom, seems to be the reason, for its explorations, about the details of Planetary laws: however, be that as it may, nothing is clearer than the fact, that the soul is its own legislator. It is the repository of all simples, fundimentals, principles, and axioms. In short it is the chart, compass and log-book, for the individual soul's voyage of the universe. Physical law points to an end, without an alternative. But the soul's law, or moral law, seems at first sight to point to an end with an alternative. And the conjectural alternative is, that the life shall not, or shall at the present time, consciously make the soul's perfection its goal. If the soul's perfection, is the conscious dominant moving energy, in the life of a man: then with that man, all causes and effects, all antedecents and consequents, all means and ends: will be censored accordingly. The great question then, for all present or contemplated future activity, is: will this accord as consistent and moral means, according to my powers of discrimination and wisdom, with my soul's progress: in short is this, the undeviating path to perfection. If not then the activity must be abandoned. But the power, to enter upon the activity, in open defiance of the soul's admonition, to the contrary: is what constitutes freedom, or the power of self-determination: resulting in freedom from obstruction, in the way of the soul's perfection: or just the opposite; resulting in the arrest, of all conditions making for perfection, or the deviation from the path of progress. But the free power, to determine upon a course of activity, is always accompanied with a proviso, which must accompany the reckoning, which restricts and limits the so-called free power to determine: ranging all the way from the absolute despotism, of conditions which captivate, the power of choice at all: to a philosophic calculation, unbiased with the obsticles, which make a free choice possible. Hence it is manifest that the state of bias, actuating the disposition, enters largely as a factor, into the possibility, of making a free determination at all. Precisely as the soul's wisdom, already available, enters as a factor in turning knowledge and experience, into an increased fund of wisdom: so the prevailing disposition enters largely into the possibility, of a free determination o the will at all; that is to say as wisdom helps, to more wisdom, so imancipation from error and bias, helps to a greater freedom, in making a just determination.

As there is no moral law, without an appropriate degree of intelligence; so there is no freedom of the will, without an appropriate degree of intelligence. But given intelligence, sufficient for accountability, and a disposition sufficiently free from despotic bias, for accountability; then the commands of the moral law become imperative. And since all simples, fundamentals, principles, and axioms are laws of the soul; they are as fixed and without alternative or contingency, as any law of nature.

The intuition "RIGHT" and the imperative "OUGHT": are elemental principles of the soul, as guides and guards, in directing human activity: they are manifestations of the moral law, resident in the human soul. Like the conscience, their availability,in each individual is relative to the power achieved, by the habitual employment, of moral distinctions. Axiomatic moral truths have no degrees of relativity, they involve perfection in wisdom, to whatever they appertain. The axioms that all means in a moral relation merge in and become parts of the end: and that in no instance can immoral means be employed for moral ends. With the foregoing axioms in mind, no one could obtain by theft, a gift, which he wished to make to another, without being troubled with a sense of disapprobation. That the theft would cancel, every possible consideration of benevolence, is obvious. Precisely so the gift by Jehovah, of his Only begotten Son to exculpate his subjects from Original Sin by means of crucifiction: according to John 19:10:11 and 10:18 and 3:16, and 1 Cor. 15:22 handicaps his skill, and cancels every possible consideration on his part for benevolence. Since the means employed merge in the end and become parts of the end, and taint the gift with crucifiction and crime. Which of itself, relegates the entire drama, to the catalogue of immoral deceptive fiction. And by as much greater, before the bar of moral principle, as, is the offense of murder, than theft, by so much less, is Jehovah's possible benevolence, than the thief's. So finally absolute, are axiomatic moral truths, in their application, that sham, counterfeit and hypocracy, among men, angels or Gods, are as chaff before the hurricane. Thus Jehovah's compassionate benevolence, with which the credulous masses have been goseplled and cajoled, for fifteen centuries, is a sham, less available, for their redemption, than could be a doctrine, founded upon an act of theft. Thus the true moralist is as sure, of the fallacy, of any the least exception to his moral axioms, as he is, of the axioms themselves. And when the exception comes from Jehovah, or his Only begotten Son, instead of allowing such an exception, to shake his confidence, in his self-evident moral axioms, such exception, effects to cancel outright, every possibility, of the being or existence, of such Jehovah or his Son. For fifteen centuries long-faced clergymen have tried to reconcile or explain away the traditional quandry: how the Only begotten Son of Jehovah, could tell his brethern an outright falsehood, as is traditionally evident, by the words of John 7:8:9:10. Could Jehovah's only begotten Son deceive, his brethern and mean to deceive them? (but when it is known as fiction, tradition or history, that his biographers were writers of the fourth and fifth centuries of our era, and unscrupulous at that, falsehoods, could as easily be put into his pretended utterance, as about his origin, the tradition reads: "Go ye up unto this

feast? I go not up (yet) unto this feast, for my time is not (yet) full come. But when his brethern were gone up, then went he also up unto the feast, not openly, but as it were in secret." Did Jehovah's only begotten Son intend to mislead his brethern by an express falsehood? "If so, could willful deception, be more complete." "If the brethern were deceived, (says the clerical critic,) they took the words in a literal self-seeking spirit. Truly, (say they,) he did not go up to the feast in the sense that those carnal-minded brethern presumed to council him." But his actual going, through such deception, was only permissible for those, whom quackery declares, to be able to see, such things, with the spiritual eye. Could this falsehood, by his biographer, be less pardonable than the task put to the character, by the same biographer John 10:18 of shouldering his own death on to the commandment of Jehovah: or than the task by Math. 26:52 of shouldering his own death on the fulfillment of scripture, declared by 2 Cor. 3:7:9:14 to be a "ministration of DEATH." Or than the task by Luke 24:27 during the forty days, between the resurrection and ascension, of making use of both the words of the context, as well as of the marginal reference to Isaiah 7:14 in proof of scriptural narrative: concerning the prophetic origin of himself. Words whose meaning was falsified and used as verse 23 of Math 1 to cover their contrivance with the semblance of fulfilling Old Testament prophecy. Considering the wholesale employment of immoral connivance. The clergy who wrangle over John Chrysostom's simple lie put into the utterance of his hero, of the tragedy, "strain at a gnat and swallow an camel."

The Doctrine of Reincarnation

What is reincarnation? It is simply the repetition of the conception, life, birth, and growth, of a human body, for the planetary exploits of the human soul. The doctrine has been believed in, by the learned and sages of all nations. Its literature has been confined chiefly, to the traditions, of the various mythical saviors, of the world. The doctrine was anathematised, by emperor Justinian, one of the rulers, A. D. 538 during the early part of the present era, so that in Christendom, for a number centuries, the subject has been, as it were, laid upon the shelf.

However, it is a subject, worthy of serious reflection. A theory that will best explain the facts, of human existence, and at the same time operate as the greatest lever, or incentive for, individual attainment, virtue and human progress: Furnishes without a doubt, the most rational working hypothesis, for human beings susceptible of the fact, that moral forethought, accountability, correction and righteousness, are the sure guides to the goal of perfection. The learned of all nations, have witnessed the utter futility of the claim, that conscious perfection is possible, when confined to the activities, of a single planetary life.

And how trite is the remark of the aged when about to step off the platform of a present bodily life: that "I am just learning, how to live." And

from the innate sense, of the utter insufficiency of a single bodily life period, in which to croud all of the agencies, of human attainment: has arisen the doleful song: "This world is not my home." But be it known that as certain as this universe, is the Home of the SUPREME BEING; this world is the home for us, for at least a period of reincarnate existences of sufficient duration, that all tendencies which are the occasion for disapprobation, remorse, moral derangement, or evil, shall be permantnetly transmuted, into their opposites. And conditions of permanent utility, that are set on foot by us, shall not only redound to the advantage, of our immediate followers; but shall be advantageous to us, in our next, as well as every future incarnate planetary existance.

The learned who have goseplled themselves to the immutable axiom, that in a moral relation, all means merge in, and become parts of the end, and that in no instance, in the realm of accountability, can immoral means, be employed for moral ends. And that the next axiom is, that every thought activity, involves the moral relation, proximate or remote, directly or indirectly. So that with progressive, accountable, conscientious, self-adjusting, self-regulating, self-approving, consciously-self-perfecting intelligences: the entire list of so-called secular activities, pass through the moral consciousness, and are transmuted into, and become parts of the entire character, or an individual's moral activity as a whole. The individual who sets in motion the cause, condition, or the occasion, of that which enegenders a sense of chagrin, remorse, disapprobation or evil, has disturbed the equilibrium or has forsaken the path, of his own evolutionary march of progress. The individual who looks with indifference, upon the adaption of immoral means to ends: upon the wholesale license of confounding right and wrong, good and evil, joy and remorse; be that indifference indulged by his own life, sanctioned or assented to in that of another's, or in the silent ratification of fiction, fable, legend, or bibical tradition, which is nothing but a primitive compendious mixture, of a claim of good, that is invariably lost sight of, in the general drift of the immoral which so copiously abounds: let me repeat, the individual who looks with indifference upon the foregoing conditions, is as great a sinner or moral delinquent by omission, as it is possible for him to be, by the act of commission.

The force of thought, should always be attended, with the power of immediate control, since all future thought force, is largely conditioned upon that of the present. Knowing in advance, the effect that a given train of thought will produce, upon himself, a man can consciously arrange and order his life, so as to know just as exactly, what shall be his motor impulses, in the following existance, as those which act upon his being from day to day. Thoughts governed and directed by the immutable axioms: that all means merge in and become parts of the end: that no immoral means can be employed for supposed moral ends, and for the attainment of moral perfection, means of every name or nature, must be filtered and thoroughly purged, of every immoral admixture. Minds in their application of thought, directed by the foregoing axioms. Are in conscious possession of their own powers, and co-operate here and now with the unalterable decrees, of the Supreme Being.

The doctrine of reincarnation comports with the axiom; "What a man

sows that shall he reap." Through the law of affinity the character acquired, during any single planetary life, becomes the soul's causal law, for the determination of the possible character of the succeeding parantage; which, becomes a gigantic motor incentive, for perfecting the character: since who could wish, to be brought up by parents, less proficient in virtue, than those of their present life. On the other hand, if a man was certain of his present choice of parentage, would he be likely to select those, whose moral character was on the wane, or whose brain structures, from which his own must gain their impress; savored of degeneracy? Certainly not. No more than he would wittingly jump, into the arms of moral and physical degeneracy. If he was certain that his thoughts, acts, conduct and life, were each and all at this moment, conspiring, in the formation of a causal law, which must determine the moral status of his future tendencies: and that the law of affinity, consigns him to the precise parentage, which is in affinity with those tendencies, how inconcievably more consciencious, and elevated must be his life. But says one how can I be certain that such is the case? By reason, reflection, and by the axiomatic truth: that the universe yields no false signals. Is your present life in any appreciable extent, an improvement upon that of your parents, when your physical organism received its birth? Yes or no! If you can truthfully answer yes! It is a good sign for your future tendencies, parentage, and brain structures as well. Besides it is an encouragement, that you have made progress; and the law of affinity, will govern the question, of your future parentage accordingly. But if your answer is in the negative, though you worship at the same shrine, believe the same beliefs, offer the same creedal sacrifices, yet you find that your moral progress is at a standstill, or on the wane, it is your duty at once, to cast about and discern what the most progressive thinkers of the age are about, compare your tenets with theirs, see if your position is tenable, in the light of that which their thought, is able to throw upon it, if not, rest assured that you are living in a shadow of your environment, instead of a light, that your own progressive thought has made available.

Your present parentage may have worshiped at a shrine, where to silence the consciousness, of an indefensible lack of forethought, disapprobation, remorse, or to put away the phenomena of evil: by the offering of a sacrifice, of some tangible quadruped biped, or a creedal emblematic savior "once for all" which would assuage the anger, of an avenging Jehovah: which for you to make use of, as a substitute for correcting yourself or for correcting, the causes, conditions, or that which occasions an indefensible laxity in forethought, giving rise to disapprobation, remorse or evil. Such would be grossly immoral, and self-stultifying, the consciousness of which alone, if not corrected, would arrest at once, the march of progress. If you are satisfied from bibical tradition, that a bribe,for evil,offered to Jehovah, in the form of a sacrifice of any kind, is acceptable for its removal, when there arises in you a sense of disapprobation, remorse, evil or wrong, rest assured that by the offering of such an actual, or creedal sacrifice, you are the victim of a most rancorous superstition. And since the condition of your repose is erronius in principle you may rest assured that the traditional Jehovah is by no means, The SUPREME BEING, or even a factor

in co-operation with our unvierse: but belongs unquestionably, to the realm, of a most crude and primitive, imaginary tradition. Now then if evolution has done nothing for you, in this life, but furnish you with a rational conception of deity, since you accurately discern, that the ideas you formerly held, were absolutely irrational: you can count on a great stride as having been achieved, in the causal law of your soul's progress: and consequently the law of affinity will inevitably determine, the nature of your future parentage accordingly. Why should the fact of reincarnation, seem incredible to any one of serious reflection, when the crude forms of vegitation even, annually place before our eyes, the necessary return to infancy, growth and maturity, the very corn which graces our harvest fields. The return to conception, birth, growth and maturity is a law of nature for physical organisms, here and now, and the minute detail, is no less incomprehensible in the case of the body, of a human being, than in that of a plant. A soul demands a body, and it grows!

The hypothesis of reincarnation, never furnishes a man, with the groundless flattery, that he can in any possible manner, win his own soul's causal laws, on the merits of another's virtues. On the other hand he is aware, that slowly but surely, by his co-operation with the conditions of evolution, and moral progress, he is weaving into his character, the very elements, which alone for perfection, must determine his destiny. He finds no fault with his own body, or that of his parentage, with this earth, or the terms for human existance here exacted. He knows full well, that every condition here and now imposed, is exactly essential, for the development of his latent powers, and possibilities. In other phrase, he is sensible of the fact that just that fractional portion of the Supreme Being, which is for purposes of thought, distinguishable, but eternally inseperable, in the form of a man, is, for the conscious perfecting of his nature, ALREADY making the CRUSADE of the UNIVERSE and ETERNITY: coaching his passage, in the vehicle of evolution, and moral progression. And for the actual conscious, contactual, experience of the campaign, every detail must again and again, be the object of disciplinary exploration. In other words, the Universe is the great substratum, or geography, for the individual soul's evolution and progression. And since the gradual and complete development, of character; is out of the question, during the short span of a single life, we are forced to admit, the truth of reincarnation. Again since the purpose of evolution is futile, in the face of the limited progress, of a single incarnate bodily life. We are forced to admit the truth of reincarnation. Consequently to make progress continuously available, for the goal of perfection; reincarnation is a most essential annexation, to the truth of evolution. If evolution exhibits the process of life, reincarnation carries an otherwise defective process, up to its end, goal or purpose, which is ultimately to be, conscious perfection.

The immutable law of affinity, determines that the prospective parentage, of a migrating soul, or the candidate for a physical body, shall be at as high a stage of development, in wisdom and acquired tendencies, as that already achieved, by the former bodily lives and experience, of the migrating soul.

So that the parents, and natures adopted prenatal candidate for a bodily

organism and suitable brain structures, start at precisely the same point of development in wisdom and acquired tendencies, in the race of progress, and ultimate wisdom, for the soul's perfection: hence arises the possibility, of the child's acquisitions out-distancing those of its parentage. And thus is accounted for, the otherwise surprising differences, in the individuals, of the offspring of the same family. If the parents, so to speak, are simply holding their own, other conditions normal and similar, the immutable law of affinity, determines that the offspring, shall resemble one another. If the parentage is undergoing a high grade of moral discipline, so that a marked advance, in moral progress from one year to another is apparent, then the immutable law of affinity brings into the family, a candidate, equipped accordingly. So likewise must the opposite conditions, be attended with opposite results. Thus it is more than apparent, that the theory which best explains the facts, of human existance, and at the same time, imparts the greatest incentive, for individual virtue and attainment, is by all odds, the correct one. Hence it is unquestionably comprehensible, that evolution and progression, are idle words, without the great fact of reincarnation, to establish their rightful significance. All of the acquired powers and potentialities, achieved, in the past history, of our being, re-manifest themselves, when evoked under suitable conditions. The truth of reincarnation, not only comports with the soul's adaptability with planetary and physical laws, but furnishes an unassailable exegesis, for the operation of moral and ethical laws. No progressive effort is lost. But all progressive attainment is just so much conserved soul energy, or wisdom with which to meet the exigencies, of every condition that may present itself. The great principles of evolution, progression and reincarnation, have been so arranged, by omniscient scrutiny; that the great ocean of facts, upon which knowledge and experience have operated, has gone into oblivion. But the wisdom acquired, has merged in, and has become a part of the ultimate wisdom and causal law, of the never dying soul.

During the reign A. D. 379-395 of Theodosius the great believers, in the truth of reincarnation, were cruelly persecuted. And during the reign of Justinian, A. D. 538, it was anathematised. Which forever puts an end to the popular fallacy, that because the early christians were persecuted, their cause was right. Whenever the Jews had the power, under the traditional command of their Jehovah, they made slaves of every opposing faction: were such factions rights because they were persecuted? Not at all.
Persecutions were practiced indiscriminately in total disregard of the right. If a man held tenets, in opposition to those of the ruling faction, persecution was a foregone expectation. Was the truth of reincarnation, made more valid by the fact of persecution? Not at all. Reincarnation is a valid truth, simply because it exactly comports with the nature of the soul, with evolution, proggression and the running order of the universe: and it takes its validity absolutely from no other source. The rotation of the earth upon its axis was not made more valid, because christians persecuted Gallileo.

It is a valid truth, simply because it exactly comports, with the running order of the universe: and it takes its validity absolutely from no other source.

The persecution of the believers, in one only Supreme Being; by the Christian, Jew, Mohammedan and Egyptian, (whose Gods, are the provincial traditional, imaginary Jehovah of Israel, and the provincial traditional imaginary Father, Son and Divine Spirit of Egypt.) does not make valid, a belief in the one only Supreme Being, but such a belief accords with truth, because such a Deity alone comports, as an intelligible cause and manager, with the running order of the universe; and takes its validity absolutely from no other source. The advocacy of a theory, superstition, dogma, doctrine, or Gods, that do in any manner clash, subvert, counteract, or contradict, the known running order, of this universe, is invalid and false. And the knowledge of its fallacy, is discovered by the fact, that such do not comport, with the running order of this universe, and the knowledge of such a fallacy, gains its validity absolutely from no other source. Can the death of infants, the immature, the inexperienced the unlearned, be reconciled, with the one planetary life doctrine, since knowledge and experience, are the very elements, that must give to the incomplete soul, its causal laws, and moral tendencies, for its wisdom and perfection? If not, then reincarnation must be a foregone conclusion, for its possible evolution progress and perfection. And here reincarnation comports, with the nature of the human soul, and the running order of the universe. During the twelfth year of the reign of emperor Justinian the first, (who was by no means the least among the persecutors of christians,) and who, A. D. 538 convoked the council at Constantinople, in which the law was passed, stating: "Whoever shall support, the Mythical presentation, of the PRE-EXISTENCE OF THE SOUL, and consequently the wonderful opinion of ITS RETURN, let him be (accursed) Anathema." The believers in reincarnation, were persecuted, A. D. 385. four years after the great council at Constantiniple, A. D. 381, was convoked; which decreed, that the christian mediator Jesus, was incarnate by the Holy Ghost of the Virgin Mary. But such persecution, does not add a particle to the validity, of the truth of reincarnation. Neither does the fabricated use of the reincarnation of the mythical saviors, add or detract from its validity. If reincarnation comports, with the management and order, of the universe; its universal acceptance or non-acceptance, does not detract a particle, from its being a law of nature. And that too, though such names as Edward Beecher, Henry Ward Beecher, Emanuel Kant, John Gottleib Fichte, Herder, Lessing, Bruno, and a host of other like minds, whose mature deliberations and convictions have graced its truth and validity. If evolution, progress and perfection, are vain and idle words, in the face of the inadequate knowledge and experience, of a single term of bodily life, and the unalterable truth, of reincarnation is essential, to give them validity, and their rightful significance; rest assured that the fact of incarnate bodily rebirth, for the purpose of planetary experience, is a law of nature. If heredity is powerless, to account for the soul's immutable law of affinity, since heredity itself is only an outgrowth of that law. If heredity is powerless to account for its immutable law of causality, resemblance, and the principles which underlie, and are evoked when thought and its transference occasions their use. If heredity is powerless to account for these accretions, of the soul, which the experience of a single life

is hardly sufficient for their native activity; and which only ages, of knowledge and planetary experience, could make available, for the learned to express themselves, as well as for the unlearned, to know, that which is expressed: and the truth of reincarnation, readily accounts for the progressive employment and development of such powers; then its force and utility is more than apparent. Again if heredity, and the knowledge and the experience, of a single life, are futile to account for such faculties, as sense, conscious and noumenal perception: memory phantsy, and imagination, conception, judgment and reason: and we are satisfied, beyond all reasonable doubt, that instead of a single planetary life, ages, of knowledge and experience, were necessary to equip the soul, with these most essential appendages. Then most assuredly recognition of the truth of rebirths, or reincarnation for human achievement becomes a necessity, of gigantic proportions. And what has been the dream, in the legendary tradition of saviors, becomes a known reality in the evolution of all souls.

Again if conscious perfection, is the destiny of the human soul; and a single planetary bodily life, with its experience, knowledge, wisdom, and progress, are found to be totally inadequate for the achievement, of the soul's aspiration for perfection; then the principle of reincarnation is conclusive proof by the law of induction; of its necessity. And not only so, but like an axiom, it is a principle to which the knowledge, experience, progress, evolution, and wisdom acquired during a single planetary bodily life: must be referred for their significance consistency, and validity at all. Reincarnation is an attribute of the SUPREME SOUL OF THE UNIVERSE. And being eternal in its nature, every individual fraction of that soul must be eternal in its nature. The Supreme Being which alone is Nature's God: is totally divested of the possible use of such traditional myths, as Jehovah or the Christian adopted Egyptian trinity. The church with the aid of St. Augustine's rhetoric, concludes that if Jehovah, through the intercession of Joshua, could stop the sun. The same Jehovah, through the intercession of the church, could stop the eternal life, of the human soul: so it formulates 1 Cor. 15:22 "For as in Adam ALL DIE, even so in Christ shall all be made alive." And to make a place for a mediator, and business for the church: the councils decided at the bar of the church that: Whoseoever should confess the NEW MEDIATOR, for the Roman empire: for which the Pharisees were excommunicated from the synagogue: and believe that the NEW MEDIATOR like Osiris, rose from the dead, which the Sadducees deny; should be saved. In other words their dead souls, should be revived, and start off all repaired, for the crusade of the universe and eternity. And so persistant were the promulgators, of original sin, that the early church decreed. "That whosoever denied that Adam, but for his disobedience to Jehovah, would have lived forever, is (accursed) anathema." Thus like Jehovah's stopping the sun in Heaven, for about a whole day, through the intercession of Joshua. So likewise Jehovah stopped the eternal life of the soul, through the intercession of the church. But by complying with certain conditions, which the church imposes, the soul, like a repaired clock, would start off again, on its journey of eternal life. And the arrangement is called the scheme or plan or redemption. Formulated Rom. 5:12 and 1 Cor. 15:22. "Wherefore as by one man (Adam)

sin entered into the world and (DEATH) by SIN, so DEATH (or the stay or termination of the soul's eternal life), PASSED UPON ALL MEN, for that ALL HAVE SINNED." "For as in Adam ALL DIE, (or the soul's eternal life is brought to an end), even so in Christ, (if certain Church invented conditions are complied with), shall all be made alive, (or the soul's eternal life shall resume its journey)." And 2 Peter 1:16, states: to make imperitive the scheme "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses, of his majesty." Who is in the bosom of the Father A. D. 26 John 1:18 and 3:13 is in heaven, and Heb. 12:25. He talks from Heaven. In the face of the immutable axiom that all means in a moral relation merge in, and become parts of the end. What becomes of the dogmas of original sin, and that scheme of cabalistic intrigue, called the plan of redemption? In the face of the unassailable fortress, of evolution, progression and reincarnation. What becomes of the termination, by Jehovah and his church, of the eternal life of the human soul, and the trifling factional compromises, of confession and belief, for its restoration. Yet such is the trivial fashion, that for fifteen centuries has traduced, cajoled, outwitted, perverted and beguiled, the moral sensibility of christendom. The purpose of evolution, progression and reincarnation, is the perfect manifestation, by the soul of all its powers, for the acquisition of WISDOM and perfection. The habitual consciousness, that this thought, or this concrete act, shall contain the moral quality, reinforced with the immutable axioms, that in every moral relation, all means merge in, and become parts of the end, and that in no instance, can immoral means be employed for moral ends, will enable the soul, to manifest perfectly, moral principle, and achieve its destined perfection. The habitual consciousness that disapprobation, remorse, and evil in every form, are simply divine sentinels, demanding the immediate correction, of that which causes, or occasions their presence, re-inforced with the imperitive, that every departure from the path of rectitude, must be at once corrected, and the march resumed for perfectibility. And such discretion will enable the soul, to manifest perfectly, its power of self adjustment. In the face of this unassailable power, what becomes of the trifling compromises, for the multiplication and chronic continuence, of evil, by the bribing with sacrifices, of a bribe accepting Jehovah?

What could be thought of a God that would call in his sentries of disapprobation, remose, and evil for correction, on the offer as a bribe, of a quadruped, biped or a creedal emblematic savior for a sacrifice. Most assuredly, the Supreme Being, is not a party to any such an arrangement? In the face of the unassailable truth, of reincarnation, what becomes of the equivocal arrangement for the resurrection: artificially made necessary, when Original Sin, B. C. 4004 committed by Adam, during his first year, blocaked the passage to eternal life, which remained closed to all, but Abraham and Lazarus, until tradition by its resurrection of a God or savior, and a church with its added credentials of confession and belief furnished a passport available, for the applicant, who is impervious to the venom of the viper, and can challange the poison, of the cup? Was eternal life, a law of nature for the human soul, in the first place?

Then there could possibly be no occasion for the resurrection of a soul that was already eternal. But it was imperitive for the church to have that eternal life of the soul stopped, cut off, rescinded, cancelled, abolished, made null and void; terminated and put an end to: as though a Soul that was eternal; in that particular, could by the church be changed, or change its own nature. And so the church formulates, 1 Cor. 15:21. "For since my man, (Adam) came DEATH, by man, (Jesus) came also the RESURRECTION, of the DEAD." And Romans 5:12. "Wherefore as by one man, (Adam) sin entered into the world and Death, by sin: so DEATH, PASSED upon ALL MEN, for that ALL have Sinned (unto DEATH)." And 1 Cor, 15:13 states: "But if there be no resurrection of the dead (which must be the case, since the eternal life of the soul, is a law of nature, and since the truth of its bodily reincarnation, is but an exemplification of that law), then is Christ not risen: and if Christ be not risen: then is our preaching vain, and your faith is also vain. For if the dead rise not,(on the supposition, that eternal life is an immutable law of the souls' nature; being immune against death at all.) then is not Christ raised." Which unmistakably consigns Christ's resurrection to the self-contradictory machinations of the church. "And if Christ be not raised, (since eternal life is a law of the soul's nature and immutable), ye are yet in your sins, then they also which are fallen asleep in Christ, are perished. What a clerical menace to cajole the credulous. Now then ask yourself the question, that, if the eternity of the Soul, is one of the SUPREME BEING'S attributes, and if the human soul, is a distinguishable, but is an inseperable part of the soul of the, Supreme Being and is consequently: impervious against death, and is consequently in its nature eternal. What must be the nature of a church, as well as its Gods that should undertake, the sublime task of abrogating, nullifying, rejecting and discarding such an essential attribute of the soul as its eternal life, for a period of biblical chronology, of 4030 years or more: and then (on the command of a God Jehovah, according to John, 10:18 and 3:16 and 19:10:11, and Heb. 10:10, the sacrifice of Jehovah's only begotten Son, and his fabulous resurection from the dead, which according to the date of the scene transpired, A. D. 33, Dec. 25, just three days after his crucifiction.) And that on certain prescribed conditions, as a confession with the mouth, and a belief in the heart, that this only begotten Son of Jehovah rose from the dead, (which amounts to an admission that Jesus with the rest,was a victim of the death of ORIGINAL SIN,)the march for eternal life, of all such soul's is resumed. Verified Rom. 10:9, and John 3:16. Now then which is the most rational, for accountable intelligences, that, what a man sows, that shall he reap, if it takes ten thousand reincarnations, in which to make amends, according to the principles of evolution, reincarnation, and progression: all of which are consonant with the very nature of the soul, and the running order of this universe. Or that such intelligences should fall down, before the fallacious, lame, impotent and incogruous arrangement, of the ORIGINAL SIN of the church, foisted upon the creduluous: during the first four centuries, of the present era. Is it any marvel that the christian sense of justice is wholly out of joint, after fifteen centuries of instruction and belief,that the divine sentries of disapproval, remose and evil, (which demand the immediate

correction of their occasion or cause: and that: restitution, reparation, as far as possible of the effects,) could be placated by the sacrifice of a savior.

Could a scroundrel dyed in the blackest iniquity, ask for a better arrangement than, that another should shoulder his transgressions. And this exemplifies most accurately, the character of those Christian Hunns, Gotths and Vandalls implicated, in the arrangement, of substituting confession, and belief, in one who would shoulder their transgressions, a clerical subterfuge, in substitution of the application of forethought, and, prevention, for the correction of the conditions of evil. Such a futile compromise with eveil instead of doing the right and avoid its presence; is only another way for the auctioning off, of indulgences. To talk of social or political reform on such an erronious hypothesis, is like a reform of the highwayman or safe-cracker who: by the searing of his conscience, would become more expert at his trade. Bad laws, abuses, and evils individual and national, can only be obviated, arrested, or corrected, by the inculcation of concrete forethought or the correction of the citizen, viewed by himself and others, as a "unit of collective humanity."

Better than correction even, is the power to forecast what will be the outcome of a given contemplated future activity, reinforced with the aid ofknowledge, experience and the forces of wisdom: since mistakes become the causes of out-growing effects, which must overtake the delinquent, in this life or the next. Man creates causes, but all nature struggles, to restore harmony and equilibrium. Think of such a thing as confession and belief in the resurrection of an object: should we concede, for a moment its existance, possible: and eternal in its nature, furnished by the church, to shoulder our transgressions. And the force of such an arrangement, to suspend, in behalf of the believer, the immutable relation of cause and effect: which is a mere factional subterfuge, as is formulated Rom. 10:9: "If thou shalt confess with the mouth the Lord Jesus (the very thing that the Pharesees are excluded from the synagogue for confessing) and believe in thy heart that he rose from the dead (the very thing which the Sadducees deny) thou shalt be saved."

How does the mind know the axiomatic truth, as soon as uttered: that the theory which accords with nature,by explaining the facts of human existance: and at the same time furnishes the greatest incentive to virtue, progress and perfection must be true? The mind knows such a truth immediately upon its utterance, by its acquired, accumulated, stored-up fund of wisdom: an accretion of the soul, which has resulted from the knowledge and experience, of its former incarnations. Is it reasonable that the doctrine of heredity and the knowledge and experience, of the present life is sufficient, to account for such consumate possibilities; as are available when evoked: alike for the unpliosophical, as well as the philosophical? Not at all. But it is perfectly comprehensible, by the aid of the immutable truth of reincarnation. Is it reasonable that heredity, and the knowledge and experience of the present life, is adequate, to account for the human faculties of perception, representation, and thought; such as: sense, conscious and noumenal perception; memory, phantsy and imagination; conception, judgment and reason? Not at all. But it is readily comprehensible, with the aid of the immutable truth,

of reincarnation. Not one of the foregoing powers of the soul; that the mind makes an habitual use of, in familiarizing itself, with the conditions of its planetary environment: is an acquisition of the present life. A very few even familiarize themselves with the names, of these powers, which have required ages of planetary knowledge and experience, in order that, when evoked they shall be available for playing their part, among the souls present and future acquisitions. And their use, is so habitually subconscious, that when the devout christian, Jew or Mohammedan reads his bible, he mistakes the work of the imagination, for the work of memory: the work of mythical tradition, for the work of history: the work of miracles, parables, visions, and fables, for the work of events: and spends his time, confounding, that which should be kept inviolably distinct, and so misses the power to appropriate, that which is of any use, and to dismiss that which is worthless. Hence the necessity among christians, for missionaries, to help them in the concrete use, and application of their soul's powers, in making practical, the traditional inspiration of their fabricated Gods: Jehovah of the Old Testament,clerically amalgamated with the Egyptian, (as proclaimed:Isaiah 19:20.) Father, Son and Holy Ghost of the New Testament. Most devout, as well as would be christians, repose in the secure serenity of the devout preacher, who declared, that the adjective "prodigal" was the name of the afflicted father, whose son had gone astray, and after the services when a hearer attempted to correct, so palpable an error, for the preacher: he was met with the clerical question: "what church do you belong to? Not any was the reply." And the clerical reproof followed "does a Sinner know more than a preacher." Which is as much as to say: everything goes, with the initiated. As St. Augustine satisfied his brethern, who contended that Adams exile, from Eden settled the matter, between Adam and Jehovah, with the declaration that: "A dozen different meanings, could be put upon the words of Genesis" in order to raise Original Sin, for the availibility of the baptism, of unaccountable infants, "and all of them be true." In other words so imperative was the baptism of infants, that immoral and clandestine means, (by the falsifying of the meaning of the words in the tradition of Genesis,) could be employed, for the purpose. Which is a direct contravention of the immutable axiom: That in no instance can immoral means be employed for moral ends. And the further axiom that in every moral relation the means employed merge in, and become parts of the end, so that if either means or ends, are tainted with the immoral, the entire activity, is thrown out of the realm, of the divine. Do you ask what was the clandestine work of St. Augustine which the church appropriated to its use? First the church adopted, or amalgamated Jehovah with God the Father of Egypt for one of its Gods: then it annulled the validity of Adam's absolution: from the punishment inflicted, by their God Jehovah himself, as though it were in their power: or that the church was a superior tribunal to that of their God himself, and could make the infraction of Jehovah's command to Adam, an infraction of Jehovah's command by the entire human race, so that the church by implication as the declared enemies of mankind in their behalf; inferred that since

Adam, was prevented by Jehovah, to eat of the tree of life, and live forever the entire human race, were shut off, of the tree of life eternal.

And since the church has ratified and attempted to make valid the foregoing mythical legend, and had falsified the meaning, by the attempt to multiply the offense, by the pretended termination, of the eternal life of the souls, of all mankind, that existed on this planet from B. C. 4004, until the traditional day, of their savior's pretended resurrection, Dec. 25, A. D. 33. And then eternal life was only restored, to those infants who were baptised: and such others, as confessed, and believed, in the resurrection, of a church furnished savior, who should shoulder their transgressions, and that too; with a faith, that rendered impervious, the venom of the viper, as well as the most deadly poisons of the cup. Once the conditions of the eternal life of the soul, in the gigantic trust, of the church, it could exact such terms, as it saw fit, to all applicants, for the removal of Original Sin. And remember this mammoth, trust has so arranged this Original Sin, that no amount of conformity, to the axiomatic truths of morals, no amount of forethought, in the adaption of moral means to moral ends, no amount of purity of thought and act, directed by a conscience, permiated with moral sentiment, self-command, self-control, self-possession, self-reliance, self-correction, self- respect, and love of truth: is available against the occasion, or conditions of self-condemnation, self-reproach, temptation, disapprobation, remorse, evil or indifference. But what does the trust say is available? Mark 16:16. "He that believeth (in the resurrection of a savior, to shoulder your sins, of which each must avail himself, to resusitate the soul's eternal life, which the church, by interpretation terminated, ended, and completely cut off with death, B. C. 4004. When Adam disobeyed:) and is baptised shall be saved: but he that believeth not (in the resurrection of this savior from the dead, a being supposed to be a veritable eternal "God with us," so as to have his own soul thereby resusitated from its death occasioned by Adam's disobedience) shall be damned." Thus you see that even the God Jesus, is by the church, implacated in Adam's fall. Is there any doubt about the arrangement? For there is the point exactly, where faith comes to the rescue, if you doubt the efficacy, or the availibility of this arrangement, to remove Original Sin, and revive your one time terminated eternal life, which was lost to you Rom. 5:12. When the church said: "By one man sin entered into the WORLD and DEATH,by sin: so DEATH PASSED UPON ALL MEN." And John 3:13:16 A. D. 30 (three years before the resurrection at all: and precisely the same year A. D. 30 which the Son of Man is in heaven: as well as three years before the sacrifice was made to Jehovah once for all, by the savior himself,) states: "(Jehovah) so loved the world (during the 4030 years when eternal life was cut off? No! At the time of the traditional utterance scene date A. D. 30. No! Since during that year according to John 3:13 Jesus Christ was in heaven: three years ahead of time: at the time of the resurrection? Yes! Since no one could possibly believe, in Christ's resurrection before it, at least, traditionally transpired), that he gave his only begotten Son that whosoever believeth in him (or his resurrection) should not perish but HAVE EVERLASTING LIFE." For A. D. 60 The church says: Rom. 10:9. "If thou shalt confess

with thy mouth the Lord Jesus and BELIEVE (what?) in thy heart (Jehovah) raised him from the dead, thou shalt be SAVED. The trust will revive eternal life in your behalf. That is if you believe in this resurrection, of A. D. 30 and A. D. 60 both before and after it transpires: coupled with confession you are saved. How encouraging. Who are the patrons of this trust? All who accept eternal life exacted, on its conditions; that is to say all who pay, to have the trust legislate for them, and make the prescribed terms with Jehovah in their behalf. And remember that this resurrection is of one third of the deity, of Christendom. Is such an arangement, in any material respect different, from the artifices of the fetich men, of any savage or bararous tribe, ever known to inhabit this globe? In principle it is exactly the same. Is the God Jehovah, who partakes of the immoral proclivities, which actuated the barbarous Israelitish Jew, in any material respect different: according to biblical tradition, than thousands of like Gods, which fetich men have made use of, to back them in their claims of such a God's special service, in the granting of favors to their subjects? Jehovah is a good representative specimen of them all. Is the SUPREME BEING and his worshipers in that class, Not at all. The TRUE SUPREME BEING has never delegated any clergy-man or fetich-men, to attend to his affairs. He has arranged, so that, his followers preeminently attend to their own advancement: first they allow no organized church trust, to make a monoply of pretentious conditions, for or against their already eternal souls; that is to say; they are not the dupes, of a firm to whom they have delegated their souls, in such a manner, that its eternal function can, upon a clerical connivance, "be dispensed, or withheld as the firm whispers:" as in the administrationof the Lord's Supper. Every citizen in the republic, of the SUPREME BEING, is aware of the pre-existance, as well as the posthumous existance and eternity, as well as the divinity, of his own soul, and at the same time: he is aware, of the lack or mere semblance of divinity; in any individual, or body of individuals, that makes use of immoral and absurd means, for its ends. A bible and its God, must be related to the life of man: as an axiom to its problem.

What at the present day, would be the currency, of an arithmetic, with problems characterized, with the sentiments, expressing the nature, of the American Indian, framed for the inculcation, of numerical accuracy, in the following manner: if John Doe a highwayman, killed eight men in the morning, five at noon, and twelve in the afternoon, how many men did he kill during the day? Answer 25. Another: if Richard Roe killed twelve men in the morning, for their clothes, and thirteen in the afternoon, for theirs, how many suits, together with his own, would he have in all? Answer 26. Now the numerical accuracy, in the statement of those problems, is unquestionably correct. And the fiction employed, answered the purpose, for the fabrication, of the parts, of the problem. But in the fabrication, there is an infraction of moral propriety, which demands censure. So the pages of secular text books are kept clean, from such improprieties, and any person of proper sensibility knows that such fabrications for the perusal, of growing minds, are especially unwholesome, to say the least.

But with a textbook like a bible, in which moral accuracy, or instruction

in righteousness, is the end in view; manifestly no cloud of the immoral should blot the field of vision. Then what must be the moral import, of such instruction, as is found in Judges 14:12:13:19. Wherein Sampson kills thirty men for their clothes, to pay off an unfair winner of a bet. Is such conduct, or its use in the context, anything short of immoral means, employed for immoral ends? And so sacred is this biblical fabrication, that the Spirit of the Lord (Jehovah) came upon Sampson, for the killing of the thirty men, for their garments, precisely as the spirit of the Lord, came upon him, when he rent the young lion: as the Spirit of the Lord came upon him, when he slew a thousand Philistines, with a new jaw-bone that he found at hand, which served as a weapon for human slaughter, as well as a spring of water, with which to quench his thirst. Again this same Sampson avenged himself upon the Philistines with great slaughter, because they burnt his wife and father-in-law, who had given her awy to a companion of Sampson, for which reason with the aid of threee hundred foxes; Sampson burnt their vineyards, olives and corn fields. And Sampson said; "though ye have done this," that is to say, though you have burnt my wife and her father as avengers in my behalf, for giving my wife to my companion, for which I burnt your cornfields, "yet will I (myself individually) be avenged of you:—and he smote them hip and thigh, with great slaughter." Again Sampson prays to Jehovah for strength to be avenged on the philistines, for putting out his eyes: "and with all his might: he bowed himself, and with one pillar in his right hand, and one in his left, he removed the pillars, upon which the house stood, and the house fell—so the dead which he slew at his death, were more than they, which he slew in his life." What is the lesson herewith for righteousness, and accuracy in the inculcation of morals, since according to the bible 2 Tim. 3:13. "All scripture is given by inspiration of God. (Jehovah) and is profitable for doctrine, for reproof, for correction. For INSTRUCTION in RIGHTEOUSNESS that the man of God (Jehovah) may be PERFECT, thoroughly furnished unto ALL GOOD WORKS.." Now then, that his man Sampson, is as much an instrument, in the special employ of Jehovah, as any traditional character of the bible; is evinced by the prophetic summons, from the mouth of an angel, to Sampson's prospective mother, who was the (childless) wife of the Danite Manoah, and Judges:13: 3:5:19:24:25, states: "And the angel of the LORD (JEHOVAH) appeared unto the woman, and said unto her, behold, now thou bearest not, but thou shalt bear a son,—and no razor shall come on his head: for the child shall be a Nazarite unto God (Jehovah), from (its birth), and he shall begin to deliver Israel, out of the hand of the philistines, and upon the offering of a burnt offering to (Jehovah), the angel of the Lord ascended in the flame of the altar.—And the woman bare a son, and called his name Sampson, and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him, at times in the camp of Dan, between Zorah and Eshtaol."

Now then the use, that Jehovah makes of this Sampson, who is an instrument of his special providence, which is elaborately set forth in the chapter adduced: was to begin to deliver Israel from the philistines, to whom Jehovah had sold them, for a term of forty years, for foregetting Him. And note the

immoral means Jehovah employs, to restore their memory, and emancipation. Now then, let it be forever remembered, that the immoral means which the writer of this tradition employs, to restore the allegience of the triffling Israelite to his Jehovah, or even as instruction to inculcate human allegience, to any God potentate or ruler, such means being merged in and becoming parts of the end:—moral obligation, fealty or allegience,—the immoral means employed, being merged in the end, contaminate the end, passing it over to the immoral, and must be thrown out of every consideration, bearing the IMPRESS of DIVINITY.

So that such tradition, is absolutely worthless, in a bible or textbook for the inculcation of the moral or divine; and its tendency is pernicious, since it portrays the impulses of revenge, with the aid of a provincial God, to say the least, to carry those vengeful impulses into execution. And what is true in this instance, is likewise true in multiplied instances of the same stripe throughout the contents of the Jewish, Mohammedan and Christian bible. Other text books have been purged, of fabrication of a questionable nature, and why should the back of superstition, be longer burdened with such an admixture, of the unsanctionable, immoral and unholy. Can Christianity, with a textbook permiated, with the immoral tradition of primitive races, claim that it has been instrumental, in purifying all the rest, with such a trophy sticking to its fingers? This is one of those cases whereof, acts, speak louder than claims. The true situation confronts christendom with the fact, that civilization, as meagre as it is, has suffered for ages, from the drawback, necessitated, by the futile attempt to grow and perpetuate a religion, upon the soil of the immoral. Which its own tradition admits in no mistakable terms 2 Cor. 3:14:9:7 in which the reading of the Old Testament, and its contents, is branded "A MINISTRATION of DEATH." And making the offense of Adam, the offense of all men to Jehovah. And the rearing there from, the dogma of the Death, of all the souls of all mankind. In order that the church, could monoplize and deal out to all men the conditions, of the restoration, of their soul's eternal life, by confessing, and believing in the resurrection of their God and savior from the dead, an absurdity, than which there is no greater; an attempt at immorality than which there is none, more palpable. As though that, which is in its nature eternal, could, by the stalest trick of the sycophant, be changed into its very opposite: a blunder by the latchés of those imposed upon, as palpable as the audacity, of the church and its bible imposing it.

Yet so ostensible, barefaced, and paradoxical an absurdity, has (for fifteen) centuries, passed current throughout the confines of christendom. Under the title of redemption from ORIGINAL SIN. But original sin, thrown out of the realm of divinity, as a working hypothesis, what becomes of the other horn, of the dilemma, REDEMPTION; or resurrection from the DEATH; of the human SOUL? why it is simply consigned, by its own paradoxical absurdity, to the fate of its correlate, original sin; that is, itis thrown out of the dominion, of the divine. And since one demoralizing act, leads to another, the church felt that it was its duty, (to reinforce the acts of its council, in furnishing the Roman empire with a mediator, for the new trinity,) to have divine authority

by means of an Old Testament prophecy, for their work, so they change the meaning of the words of Isaiah:7:14 from that which they signified in the original context, concerning the dethronement of the kings; Rezin of Israel, and Pekah of Syria: into the prophetic origin, of the new Mediator, for the redemption, atonment and resurrection to eternal life of the soul's DEATH, arising from Adam's disobedience. And so imperitive was such a backing, for a savior, otherwise originating, from pagan tradition, and the mere acts of church councils; that the verse of Isaiah 7:14 is transferred bodily into verse 23 of Matthew chapter one. The changing of the meaning of the words by the church for its purpose. Is none other than the employment of immoral means for its ends. By the application both: by the appropriation of the "ministration of condemnation and DEATH," as well, as the art of falsifying its meaning in the original context. All MEANS employed, appropriated or applied, merge in, and become parts of the end. So that if the means are tainted with the immoral, the end, by that very fact, becomes tainted with the immoral: so that consigns the entire New Testament founded thereon, to the realm, of the immoral and unholy.

Consequently since immoral means, are employed by the church, in the very first chapter of Matthew, in the ostensible attempt, to cover with divine prophecy, the origin of a mediator for the new trinity, otherwise originating from the traditions, of the severl mediators; of Greece, Rome, Persia, Babylon, Egypt and India: And the mere acts of the church Council; convoked by emperor Theodosius at Constantinople, A. D. 381. When and where his parentage was furnished: (in absolute contradiction, of the denial of parentage, by Heb. 7:3:21,) with some insignificant additions, from the angel Gabriel, Holy Ghost, and other incidentals, which were the imaginary flourishes of his spiritual biographers. (When and where the legitimacy of being worshiped was accored him.) His crucification, burial, resurrection, ascension, and standing posture beside Jehovah on the throne, according to Math. 27:35:60, and Acts 1:3:9, and John 7:56:57. His forty days furlough about the sea of Tiberious: AFTER his resurrection and ascension: necessitating his ubiquitous presence in heaven and earth, exhibiting the boundless flourishes of his biographers· with no act of council or Old Testament prophecy to back it up. Under such circumstances, which were all well known, to Gregory of Nazienzus, Jerome, Augustine of Hippo Africa, and one hundred and fifty ordained bishops, who were instrumental in helping construct a mediator, that must supplant the mediators of the provinces, which had fallen by conquest, before the invincible arms of Roman emperors. Under such circumstances, with the faith the bishops had in the credulity of the masses, for accepting the mere words of the bible of the Jews, regardless of their meaning, an Old Testament prophecy (its meaning in the context for themselves being wholly inconsequential since St. Augustine had declared that a dozen different interpretations could be put upon this "[MINISTRATION of condemnation and death,]" or first chapters of Genesis, and all of them be true) would admirably assist in the divinity, of the new Mediator, and indirectly the new trinity as well.. So that the mere words, of Isaiah, 7:14 were employed in a different sense, and in total disregard, of their sig-

nification and connected meaning in the context: and in their changed significance, and perverted application, such words are employed, as a vehicle in which to carry the idea: that this Mediator,above all others, was the outgrowth of divine prophecy. "And knowing this First, that no prophecy of the SCRIPTURE, is of private INTERPRETATION:" 2 Peter 1:20 since a dozen interpretations, by the church, would all be true. In other words the purpose or end, must justify the means employed, however, scandalously immoral, by falsifying the meaning of a prophecy already fulfilled, within three years of its utterance: verified: 2 Kings 15:30 and 16:9, in a totally different relation: If a prophecy is a "ministration of death," can its fulfillment, by the New Testament be less, a "ministration of condemnation and death." However, the bible itself 2 Peter 3:16, states: "ALL SCRIPTURE is written by inspiration of God for correction and instruction in righteousness," on the assumption of its moral rectitude, however, wreckless that assumption. And since in every moral relation the means employed merge in and become parts of the end. And if tainted with the unholy and immoral, by that very fact,the end becomes tainted, with the unholy and immoral. Consequently, by such connivance to gain a semblance of a prophetic origin, which is believed by the christian, to amount to the divine origin, of their mediator, intercessor, offering, sacrifice once for all, to revive the death of the soul, occasioned, by Adam's fall. "That whosoever believeth in his resurrection should not perish but have everlasting life." If such was rendered invalid, from absolutely no other incongruous fallacy, it must all be thrown out of the province of the Divine, by being tainted with the immoral. And the false claim that the words of Isaiah 7:14 are valid for Math. 1:22:23 is as authentic, and sticks to the traditional biography of the New Mediator as recorded in the New Testament, as adhesively as any part of the narrative. And if falsehood is a "ministration of condemnation and death" in the Old how can it be less so in the New Testament. Thus there is exposed, to the view, of all accountable moral intelligences, the true nature of the Gods, of Christendom, and the unsanctified methods in the fabrication employed by their makers. And no other means are needed, to throw them all out of the Court, of THE ONE ONLY TRUE SUPREME BEING, than their tresspassing, upon the immutable moral axioms, furnished by divinity itself, as the impervious activities, of the never dying human soul. The Geometer is no less sure of the remotest problem than of its axiom. Just so the Moralist is no less sure of the remotest problem: than of its axiom, which is everywhere, and always. That all means in a moral relation merge in, and become parts of the end. And the end must suffer the fate, of the means employed be those means moral or immoral, be they holy or unholy, be they divine or execrable. So also every end involving a moral relation pierces, penetrates and intrenches itself in the means employed, if the means are immoral, the end in view, becomes tainted thereby, and must be thrown out of the catagory of the divine. So indisolubly are intoven means and ends, whenever they involve the moral relation. So that the mind, (armed with these immutable axioms, of the never dying soul: which axioms are none other, than the soul's wisdom, accumlated by means of the knowledge and experience, during its entire process

of evolutionary being,) becomes its own lexicographer. And no amount of clerical or bibical attempts at intimidation, such as stopping the soul's eternal life, fixing it up, and starting it off again! Effect to weigh a straw, or cause it to deviate a particle, on its way, by means of evolution, reincarnation, and progress, to its destined perfection. Such clerical transparency, passes by him, "as the idle wind which he respects not." He is invulnerably fortified, against even the death of the body, with an assurance of another and better one: as confirmed as: is his assurance that his present, is an improvement in wisdom, upon his past life, since his present parentage, become indicative; of his past life through the law of affinity. And since he only expects what he deserves, and rests his case with the eternal fitness of things, absolutely upon his own merits, and never upon the merits of another. He is aware that the eternal soul, may possess the wisdom, which untold ages of knowledge and experience have accumulated. And yet become so befogged, with a superstition, that a given environment will furnish: as to be absolutely powerless, to make an application of that wisdom, when it; in any manner conflicts with the fashion, of the prevailing superstition. License in iniquity, (ascribed to the environmental Gods, and their traditional followers,) that the members of the social compact, will not tolerate among each other. Such is a demonstration to a finish, that they have morally outgrown their sacred traditions, as well as their Gods, and such is an example of superstition bearing down wisdom. And such is an example of a zealous attempt, to stay the onward march, of evolution and progress. Is christianity at the present moment in such a perdicament? Most emphatically it is. Since Christendom is worshiping as Gods, and is using as a textbook, for the inculcation of righteousness: traditions, which make use of immoral means, for its ends, throughout their contents.

But the christian says so much the worse for the immutable axiom. And the moralist says, so much the worse for the social compact. And there you are. But the incontrovertible fact, that evolution and progression, keep steadily on their course, is evinced by what the subconscious mind of the christian, (in spite of his ostensible profession), and the conscious and subconscious mind, of the moralist and SUPREME BEING are doing. Jehovah and the ostensible profession of the christian, and his bible; substituting forethought and correction, with confession and belief, to the contrary notwithstanding. But it seems as though, if all, would enlist their forces, in the grand phalanx of the moralist, and the SUPREME BEING. The road of progress leading to perfection would be, to say the least, more delightful, as well as more inviting; and some of the anticipations of the goal, could be realized on the way. The intuitive and regulative idea RIGHT, covers the intellectual aspect, of the MORAL LAW, and in the same connection, the regulative idea comprehended under the words OUGHT, OBLIGATION, DUTY, covers the emotional aspect, of the MORAL LAW.

And the immutable axiom that, in every moral relation the means employed merge in, and become inseperable parts of the end. And is as applicable and imperative for the correction of vengeful impulses, whether attributed to a Jehovah, and his truly begotten Sampson, or any among their followers:

as it is for the moralists, who are not their followers. And it is the province of the intuitive and regulative ideas, TRUTH VERACITY, and CONSISTANCY, to arrive at the consistent, and the congruous, as contradistinguished from the inconsistent, and the incogruous. Disobedience to an immoral command is right: IS CONGRUOUS, is consistent with morals. Obedience to an immoral command: IS WRONG, is inconsistent with morals. The use of moral means for moral ends is right, is congruous, is consistent. The use of immoral means for moral ends: IS ERROR, is incogruous, is inconsistent. And that such is erronious, incongruous, and inconsistent, is a truth. And large share of so called scriptural truth is of this incongruous stripe: hence it is the office of truth, to know the consistent, and to profit, by exposing the inconsistent and not becoming its victim.

The moral law, is a SUN OF LIGHT, which scriptural error, cannot ECLIPSE. According to bibical tradition: that Jehovah urged Sampson on, in the execution of his vengeful impulses: is scriptural, BIBLICAL truth: Judges 14:19 and 15:14:15. And that such conduct, is demoralizing, in both Jehovah and Sampson, as well as their believing followers is self evident moral TRUTH. But this scriptural and biblical truth, (which is error in itself) contradicts MORAL TRUTH; therefore it must be thrown out, of the DIVINE: and pass to the realm of immoral tradition. Is there any doubt about it? The anonymous writer of the book entitled: the Gosepl according to St. Matthew employs the words of Isaiah 7:14, as a prophecy, to back the biographical tradition of the New Mediator's origin, parentage and mission as a savior verified: Matthew 1:18:21:22:23. (when those very words of prophecy) have a very different significance, and were traditionally fulfilled, according to their tenor, in 2 Kings 15:30 and 16:9, by the deaths: of Rezin and Pekah.) This falsifying artifice is scriptural, bibical truth, but is error in itself. And that such conduct in the New Testament by the savior's biographer, is demoralizing; for the tradition, for its writer, as well as for its unwary reader: is self evident MORAL TRUTH: consequently such scriptural. bibical truth, (which is none other than error in itself) contradicts MORAL TRUTH: and therefore it must be thrown out, of the sanctionable and divine: and hence pass to the realm of immoral tradition. Is there any doubt about it? Thus it is more than manifest, that the SOUL'S INTUITIONS OF RIGHT AND TRUTH, are so infallible, in their nature, that bibical tradition, in their ostensible presence, is self-contradictory, immoral and most fallible.

But the cry of the christian clergy, for centuries has been that, "obedience, to the moral law wont save you." But what will? Belief in a Savior, with a prophetic origin, absolutely inseperable, from the immoral and deceptive. And right here let it be forever remembered, that in the presence of the immutable axioms, of the moral law, everything that conflicts with their infallible behests, is of itself thrown thrown out of the divine. Thus it is apparent that by the adaptation of means to ends in the moral relation, the immoral must be dropped. It is as much in the province of truth, to detect what is truly immoral, as what is truly moral. That Jehovah's and Sampson's traditional conduct is immoral, "'tis truth and pity 'tis, 'tis truth!" For Jew, Mohammedan and

Christian! But for the moralist of the SUPREME BEING: such truth serves precisely like any other evil as a lighthouse, against the breakers of moral degeneracy.

The words of Deut 14:21 state "Ye shall not eat of anything that DIETH of itself: thou SHALT give it unto the STRANGER, that is in thy gates, that HE MAY EAT IT: or thou mayest SELL IT UNTO AN ALIEN: for thou art an HOLY PEOPLE unto the Lord (Jehovah) thy God." Now this is scriptural, bibical, discernment, of what is righteousness and truth. But it is demoralizing in Jehovah, his bible, and their followers: and the observation adduced is MORAL TRUTH. But the above quoted scriptural, bibical truth (is error in itself) and contradicts MORAL TRUTH: therefore it must be thrown out of the divine. What must be the type of the moral sensibility, of the Christian who declares (in extenuation, of Jehovah's lack of moral rectitude and justice) that, what seems unjust and immoral to man, may be in Jehovah the very ultimate, of justice and rectitude? But be it known that if the most positive evidence of moral degeneracy: fails to prove Jehovah's want of divinity, then the most positive evidence, of an opposite nature is futile, to establish his divinity: and an admixture of them both, reared as an object of adoration and worship. leads to just such prodigality in morals, as is rife and rampart in christendom today. But the cry of the christian clergy still is, that the "moral law don't go far enough to save a soul from the DEATH of ORIGINAL SIN, nothing can do that, but confession and belief, in Christ's resurrection." Formulated 1 Cor. 15:21. "For since by (Adam) CAME DEATH by man (Jesus) came also the RESURRECTION OF THE DEAD." And in Rom. 10:9 it is explicit: "if thou shalt confess with thy MOUTH the LORD JESUS, AND BELIEVE IN THY HEART (JEHOVAH) RAISED HIM FROM THE DEAD, (what?) THOU SHALT BE SAVED." This is the same kind of scriptural TRUTH as the rest (which is error in itself) why? first because it is to raise, an already immortal living soul, to eternal life, which is an out right absurdity, for how could that which in its very nature, is ETERNAL, have been reduced to the temporal, in the first place, a manifest absurdity, as though the idea eternal; could be destroyed of its significance, and sometimes mean one thing, and sometimes its opposite: when the church for her purposes makes its applcation to the result of Adam's conduct, during his first year's infancy. Eternal signifies continous, never ending, interminable. And an attempt to pear down, or falsify its significance, in connection with the human soul; is the very essense of the absurd, as well as the immoral. But this artificial SIN, that caused this death, of the eternal life of the human soul, was committed by Adam, during his first year, of unaccountable infancy, and he was ejected as a punishment, during his first year: verified Gen. 2:17 and 3:24 and 1 Cor. 15:22. B. C. 4004. Then it was not, committed by Adam himself For, "Adam was not deceived but the WOMAN (EVE) BEING DECEIVED WAS IN THE TRANSGRESSION" during her first year's experience with Jehovah. verified 1 Tim 13:14. The foregoing is more of the same kind and quality, of scriptural, biblical, TRUTH: (which is error in itself.) But it cntradicts both intellectual and MORAL TRUTH. And must be thrown out of the realm of the divine. But

this ostensibly immoral tradition, is the material which the church uses, to cajole the credulous, into the notion, that the soul's attribute of eternal life, has been withdrawn, terminated, ended, and substituted with DEATH. Formulated Rom. 5:12. "Wherefore as by one man (Adam) sin entered into the world, and DEATH, by sin, so DEATH, PASSED UPON ALL MEN," This is the SCRIPTURAL, BIBICAL TRUTH ABOUT THE TERMINATION OF THAT WHICH WAS ONCE ETERNAL, which is no other than the HUMAN SOUL. But was changed to the temporal for all men; by the conduct of Adam the first YEAR. THE, RESURRECTION FROM WHICH DEATH NECESSITATED A SAVIOR, REARED FROM THE SEVERAL TRADITIONS, of the saviors of GREECE, ROME, PERSIA, BABYLON, EGYPT AND HINDOSTAN, together with the acts of the church council, by Theodosius A. D. 381, and backed by the falsifying of the words of Isaiah 7:14 and using them as Math. 1:23 making his advent and mission appear to be infulfillment of scripture: as indicated in 2 Cor. 3:7:14 and condemned as a "ministration of death": or as indicated in Math. 1:21:22 and 26:53, and confirmed, supported and reinforced by fabulous miracles, if so be, to clinch the already immoral, with that which is equally, if not more so. If the anonymous bishops, who fabricated the DEATH of the SOUL were unscrupulous, in the falsification, of the meaning, of the words of Isaiah 7:14 (which were used in the context to signify: the time when the reigns of Rezin and Pekah should cease:) if the bishops of the church, in order to cover the origin of Jesus as the object, for the resurrection, from that DEATH of the SOUL, occasioned by Adam's fall, with a semblance or show of divine prophecy: if they were un-scrupulous, at the very beginning of their work, by tampering with the meaning, of that which they would impose upon the credulous, as divine prophecy, but which they declare, for the benefit of the Jews: to be a "MINISTRATION OF CONDEMNATION AND DEATH." By what rule can any one infer their fidelity, conscientiousness and honesty in their entire attempt, at a New superstition of the DEATH OF THE HUMAN SOUL, for each individual, of the race of man, and a biography of a savior: the confession and BELIEF of whose resurrection, will restore such soul, to eternal life. It should be borne in mind that, in every moral relation, all means merge in, and become parts of the end: and if the means are unscrupulously immoral, as is surely the falsification of the meaning of a prophecy, under the guise, of lending a semblance of divine sanctity, to their contrivance: then the whole structure built thereon, collapses and falls, of its own weight, out of all semblance, of the divine: to the realm, of the immoral and absurd. Now then with what light axiomatic moral truths, throw, upon this scriptural bibical contrivance, let us cast our eyes, upon some of the miracles, made use of by the church, ("that there be no hinge or loop (for the credulous) to hang a doubt on,") to reinforce the validity, of the mammoth project, of putting every human soul, through the clearing house of the church, to win its eternal destiny. And since traditional miracles were the most facinating, of all agencies, for catching the creduluous multitudes, when recited in their hearing, and since they had been the means employed to establish a belief, in the divine efficacy of mediating saviors, among sur-

rounding tribes and nations, the same means would be valuable, for the written biography, of the New colosal Mediator, which must embrace, and at the same time supplant them all: and the art of antedating, would admirably serve to silence any actual contemporery, with the writing of the antedated NEW Testament biography. The reason that the phenomena of disapprobation, remorse, and evil have been treated as the work of the devil or a manifestation of Jehovah's wrath, which could be assuaged with such sacrifices as bulls, goats, or emblematic saviors, has gained a foothold: can be traced to the fact that, the human judgment in such behalf, has neglected to evoke to its aid the soul's power of reason. If this power had been evoked in answer to the question why this sense of disapprobation, wherefore, this sense of remorse, whence this evil? the mind would be directed to the reason: of such phenomena and upon the correction of their occasion, those divine sentinels, for self-regulation, self-adjustment, and correction would immediately exhibit their purpose, and when their demands were satisfied their disturbing voice becomes silent. And it would be apparent, at once, that instead of Jehovah's wrath or vengeful nature to be assuaged. You have the SUPREME BEING'S BENEFICENCE, to enlist your gratitude, for furnishing the soul; with such automatic sentries for correction and rectitude. The human soul is equipped with the faculty or power of reason, and such wisdom as is already available, is to be kept active, by making its application, in just such cases, and if we fail to make use of the soul's acquisitions, the SUPREME BEING NEVER GETS ANGRY, but simply gives his pupil a longer course, of knowledge and experience, until he is brought to see, its necessity, in the regulation of an accountable progressive life.

The reason men unlearned, in the devices of theological tradition, fail to discover that the New Testament was not written, contempory with the dates, in which its scenes were laid, is atributable to the fact, that they are unable to evoke and make use of the soul's regulative power or idea of time. If this power had been evoked in answer to the question, when: must this have been written? To justify such expressions, as is indicated by the words purporting to be written at the time of the scene date, of the crucification of Christ A. D. 33. When and where the incidents (if historic events must have occured) according to Math. 28:11 to 16. "After Jesus had risen and left the tomb, some of the watch men went into the city and told the chief priests and elders what had been done: when they had taken council they gave large money (as a bribe) unto the soldiers, saying; say ye, His disciples came by night and stole him away while he slept,—and if this come to the governor's ears, we will persuade him, and secure you,—so they took the money and did as they were taught: AND THIS SAYING IS COMMONLY REPORTED AMONG THE JEWS UNTIL THIS DAY." Being the unexpired time, from Dec. 25 during A. D. 33 in which only six days remained in which the antiquated saying must be reconciled. And by Math 6:7:8 the tradition states; "And the chief priests, took the silver pieces, (that Judas cast in the temple) and said, it is not lawful to put them into the treasury, because it is the price of blood, and they took council and BOUGHT WITH THEM THE POTTER'S FIELD TO BURY

STRANGERS IN: wherefore that field WAS CALLED THE FIELD OF BLOOD UNTO THIS DAY." Scene date A. D. 33 leaving six days only for its reconciliation. Now then,here in the very context itself,is employed the unmistakable evidence, that the author's work is a long time subsequent to the acts played under the scene date of A. D. 33, so much so: that the writer, for its veracity, evokes the aid of such antiquated sayings. And to claim, in the face of the above adduced evidence, that the written narrative is a product, contemporaneous, with its dates, within which, the words:UNTO THIS DAY must be reconcilled with the six remaining days following Dec. 25, of A. D. 33 simply, shows in the claimant, that he is powerless to evoke to his aid, a judgment in written narrative involving the souls intuitive idea of time. And since this resurrection, if eventual: transpired according to date A. D. 33 and December, at that, the evidence is absolutely conclusive, that the fraud, of antedating, has been employed, by the writers, and ratified by the church. And since, in every moral relation the means employed merge in, and become parts of the end. The fraud of antedating, if there were nothing further, of an immoral nature, such must operate, to throw the entire drama of the New Testament, out of the realm of the divine, and forever relegate it to, the catagory of the traditional legends, which characterized the saviors, of the various trinities, of the provinces, of the Roman empire: being immoral, it is neither better or worse. Thus the proper application of the regulative idea of time, and the axioms of the moral law exhibits and distinguishes; the consistent from the inconsistent, the truth from error, and falsehood. If you steal a sack of flour, with which to show your benevolance, by its gift to the poor: the means merging in, and becoming a part of the end, must change an otherwise benevolent, act, to that of the immoral. So by the immutable law of analogy: if a Jehovah so loves His world, that by an act of crucifiction or murder: as is admitted, by Acts 3:14 and John 3:16 and 10:18 and 19:11. He gives his only begotten son to save his lost world, the murder employed as means, merges in, and becomes a part of the end. And changes every semblance of traditional benevolence, into a composite crime of murder. So that every shadow of divinity, passes at once to its very opposite. Thus the AXIOMS OF THE MORAL LAW, and the power of analogy, has unmasked one of the most pernicious of christian fallacies.

There has never been written a biographical tradition,of a God or a Mediator, whose depicted perfection, as a guide for human excellence, stands in the relation, as does the geometrical axiom to its problem. And until such an object of perfection, is philosophically, classically and scientifically depicted, for the inculation of morals: as accurately for the individual life, character and conduct, as a good arithmetic is prolific, for the inculation of numerical accuracy: the moral order of the Supreme Being, will not gain a paralell, let alone an identity.

It is an axiomatic moral truth that all means in a moral relation merge in and become parts of the end, and that no immoral means in a moral relation can be employed for moral ends. If it be conceded that the Supreme Being is the Author for rational intelligences, of the moral law, progress, wisdom and

perfection: then to be consistent: The Supreme Being cannot say: "Thou shalt not kill:" and then abdicate His accustomed order, by drowning the whole world. Such conduct is confined to the tradition of Jehovah. He cannot say: "Thou shalt not kill." And then leave His order to burn Sodom and Gomorrah. Such conduct is confined to Jehovah.

The Supreme Being cannot drown and burn his church deluded enemies, and command you to love yours. Such inconsistency of instruction and practice is confined to Jehovah. The Supreme Being cannot declare The Old Testament, as is set down in 2 Cor. 3:3:7:8 to be a "ministration of condemnation and death;" and then yield divine sanction that any portion of it; shall be employed as prophecies ascribed to His dictation, in confirmation of New Testament tradition: such inconsistency is confined to Jehovah and his church.

The Supreme Being cannot declare the words of Isaiah to be a prophecy for the death's of kings', Rezin and Pekah. And then employ the same words as the prophetic origin of His only begotten Son. Such connivance with "ministrations of condemnation and death." is confined to Jehovah and his church.

The Supreme Being cannot command His Only begotten Son to lay down his life, John 10:18, and commit the crucifiction to the discretion of Pilate: John 19:10:11, and then claim that such a gift to the world is an act of beneevolence, John 3:14:17. Such benevolence is confined, to a kaffir chief or a Jehovah.

The Supreme Being cannot say: "Thou shalt not kill." And then delegate Pilate to surrender his Only begotten Son to the murder of the cross: such a contradiction is confined to Jehovah and his Son.

The Supreme Being cannot for thousands of years accept sacrificial quadrupeds as bribes, and then accept a crucified fraction of Himself as a bribe leaving the situation unchanged: in order, to discharge his sentries of remorse, disapprobation and evil: which are designed to keep human activity from lapsing into moral degeneracy: sentries whose function is to insist upon forethought, against departure from rectitude, and immediate correction against unforseen deviations, from a life of progress. Such a contradiction in directing human progress: can only come from Jehovah and his church.

The Supreme Being cannot command forgiveness seventy times seven, as the limit of forbearance between man and man. And then, as a condition of being saved, demand of his earthly inhabitants, confession and belief in his Only begotten Son, in advance of any moral elipsis, for which to be forgiven, on the pretence of Jehovah's disobedient unmanageable Son Adam, during his first year's infancy, for which the eternal souls of all mankind, have by his church been placed in jeopardy. Such antics are confined to Jehovah and the fabulous biographical traditions of his Son Jesus.

The Supreme Being cannot send commandments on tables of stone for Jewish behavior. And then abrogate them: since they blind the minds, and veil the hearts of the Children of Israel, and are branded, by 2 Cor. 3:7:8, as "ministrations of CONDEMNATION AND DEATH." Such contradiction is confined to Jehovah and the superstitions of his church, for the substitution

of Jewish law and order, with infantile confessions and beliefs in an intercessor; obviating self-correction, for the purpose of progress and perfection. The Supreme Being cannot order disobedient Sons stonned to death: and then declare that ninety nine per cent of all the Joy in heaven: is conditioned upon the repentance and reformation of just such sons. Such an absurd contradiction is confined to Jehovah and his Son's biographers, and their followers.

The Supreme Being cannot share his eternal soul, with human beings, and then terminate the interminable: to make credible such an absurdity, as that of the soul's resurrection from the dead. Such a contradiction is confined to Jehovah and his Son's New Testament biographers, and the beliefs of their followers. The Supreme Being cannot furnish the human soul with such self-regulating guides, for its wisdom and ultimate perfection, as Joy for the right, and disapprobation, remorse, and evil for the wrong, to keep all souls in the path of progress. And then declare that: "if you do right, (and like Job) suffer for it, and bear that patiently: this is acceptable to God and tyranny. Such a contradiction is confined to Jehovah, and his only begotten son's New Testament biographers.

The Supreme Being cannot conclude all in unbelief of the mission and resurrection of his Only begotten Son. And then damn all unbelievers of the same. Such contradictory instruction is confined to Jehovah and his Son's biographers. The Supreme cannot condemn those who deny that Christ is come in the flesh: and then use such words as is set forth in John 7:28:30:31, "Then cried Jesus in the temple, saying, ye both know me, and ye know whence I am:—Then they sought to take him:—And many of the people BELIEVED on HIM, and said, When CHRIST COMETH, will he do more miracles than these which THIS MAN hath done." To convince any one that the words have anything but a figurative significance: and that such a being: must be confined to the traditions of his origin. Who never lived beyond the confines of fiction. And a contrary interpretation is limited to Jehovah, his church and followers. "MANY BELIEVED on HIM, and said, When Christ COMETH will he do more miracles than these which this man hath done."

Manifestly the writer is trying dealers talk to capture the credulous. For all the numberless miracles to fix BELIEF: No one actually BELIEVED, as must be gathered from the words: "When Christ cometh will he do more miracles etc." above referred to.

In the light of moral principle can such traditional subterfuge be entertained as anything but a theological misgrowth of a credulous and uncritical age. Think of the ordinance of baptising unaccountable infants: a waif, a raft, on the Ocean of theological device and speculation; belonging to nobody, and anchored to nothing, until Pelagius made fun of such an absurdity, Whereupon Augustine of Africa. Invented ORIGINAL SIN. So that since the invention, infant baptism has been furnished with an assigned, sophistical plausibility. Showing that in that age of theological achievement, remedies were more in evidence, than the knowledge of what should be cured. As though a Doctor should write a prescription and then be obliged to invent a malady, to make use of it. But Augustine's malady of ORIGINAL SIN derived from

Adams's conduct during his first year's infancy, makes Augustine out an expert, at diagnosing moral maldies. So likewise was the New Mediator created, by act of Council for the Trinity of the Roman Empire: A. D. 381 and given his parentage, attribute of worship, crucifiction, resurrection, ascension, and seat on the throne beside Jehovah, at least five years before St. Augustine's Original Sin was invented: Since St. Augustine its inventor was not ostensibly in the cause of Christianity until A. D. 386. So that the remedy in this case was complete and seated: several years before the malady for its application had ever been dreamed of. But the church with the assistance of St. Augustine, finally anchored the mission of the NEW MEDIATOR to Original Sin; which was extended for the purpose, to the whole human race capable of confession and belief in this mediator, to the exclusion of every other Mediator, which this one, was intended to displace. So that the malady of Adam's disobedience, perpetrated before twelve months old; against the pererogative of Jehovah's arbitrary commandment to this infant, is the material to make available, the confession and belief of Rom. 10:9: and the baptism of unaccountable infants: as well as the material with which the church has ratified and assigned as its most plausable reason, for the advent and mission, of the mediator for the New Trinity of the Roman Empire: which is verified by the formula 1 Cor. 15:22. "For as in Adam all die even so in Christ shall all be made alive." And, Rom. 5:19 "For as by one man's disobedience many were made sinners so by the obedience of one (to the death of the cross) shall many be made righteous." And 1 Cor. 15:21, and Rom. 10:9. "For since by man came death: (by means of confession of Christ and belief of his resurrection) by man came also the resurrection of the dead." So that Adults and unaccountable infants, are well provided for against the Malady: discovered by St. Augustine to make available confession and belief for all others; and baptism for infants. Such are the sacred mysteries, which will redeem that Christian portion of mankind among whom there is now law. Such are the mysteries, which make Old Testament narrative a "ministration of condemnation and death:" and such are the mysteries, which go so far as, to make moral laws useless, for their believers. Such are the mysteries, the belief of which, will enable the moral delinquent, to unload his iniquity presumably onto a mediator, but actually onto posterity, and operate as a blockade; to his own soul's pathway to progress. The assertion is ventured without fear of contradiction: that if you search the records, of any obsolete form of superstition, a greater sham, cannot be found, than that of the christian doctrine, of Original Sin, and its degenerating scheme of redemption.

The SUPREME BEING is a Deity whose Soul essence interpenetrates, the universe and its contents: whose circumference encompasses all space. This all-pervading SUPREME SOUL of stupendous proportions, is intelligibly electrifying, this colossal spacial globe, in every direction from its centre to its circumference, with unmatched power, presence and sensibility. Human reflection has fancied that the thought order, and the world order, were parallels whose lines of convergence never meet. But a system of thoughts and a system of things, are only different aspects of the one universe. What the mind act-

ually does in so far as possible is to discover, reveal and reflect intelligibly that of which both thoughts and things are a manifestation. And such becoming a correlate of consciousness, genuine introspection yields a revelation that the SUPREME BEING CONSTITUTES THE ESSENCE of the HUMAN SOUL. And that the human soul, in turn most admirably manifests in some degree, the intelligibility, and moral consciousness, of the SUPREME BEING. It is accounted a wonderful thing that some individuals, of races whose tenets are arranged to sacrifice, for evil effects: rather than to avoid them, by forethought, and the correction of their causes; can change their mode of conduct and become strictly law-abiding moralists. But it would be a more wonderful thing; if in defiance of evolution, reincarnation, and progression: the law-evading sectarian should forever remain powerless to change his nugatory tenets, of artificial sin and redemption, and become a law-abiding moralist. Moral intelligibility, effects a passage from impulsive despotism, to available freedom. Traditional miracles to secure a belief, in the tenets of one faction, to the exclusion of all others are only makeshifts, which are employed by the advocates of Gods like Jehovah and his trinity, which lack, anything but a fanciful universe, with which to work. Actual discoveries have engaged the efforts, of all true seekers for the reign, of the moral law and order of the SUPREME BEING. While the advocates of the SUPREME BEING are content with actual discoveries, in an actual universe of moral law: the advocates of such myths as Jehovah, Father, Son and Holy Ghost, are pushed to the employment of devices, contradicting and changing the order of the universe,in hopes thereby to make uncriticle believers, join their faction. Such unscrupulous Gods; like the imaginations of their makers, can flood their imaginary dominion with water, can rain, fire and brimstone from their imaginary heaven: can stop their imaginary sun: can make dry roads and close them,through the midst of imaginary seas: can make the liquid waves of seas, bear up their imaginary followers: can make the souls of their imaginary human beings, temporal or eternal at will: can put an imaginary rainbow, upon a cloud as a reminder, against the temptation of drowning a second time, an imaginary race: can set on fire imaginary rocks and water. Such Gods can do things which the SUPRME BEING can not do, and be a consistent truthful Deity. Notwithstanding the fact, that the christian had, after the beginning of the fifth century, a New Testament as a text book, in which every palpable absurdity, was fortified and secured with traditional miracle, which the dating-back process, rendered impervious, to the credulous masses; yet before this very text book, had been in use two hundred years: when the actual Mohammedans, captured 36,000 christian cities and villiages; pulled down their churches, and in their places were reared Mohammedan Mosques. And thousands of christians Prayed to their Jehovah, Father, Son and Holy Ghost, for a MIRACLE, to stay the ravages of the devastating foe, not one actual miracle could be evoked, for their assistance: whereupon thousands of the more enlightened element concluded: that those antedated miracles of the New Testament were confined to parachment and ink, and readily surrendered to the Mohammedan faction. What must in every case be the ligitimate inference, from the use of such immoral miraculous deception,

intended to establish a more immoral doctrine? Why no other than that such impertinent material cuts both ways, by making apparent: that whatever is so fallacious of itself, as to need deception, for its establishment is doubly assailable, when exposed to the penetrating light of moral principle. So that it is more than manifest that Christianity, has no greater foe for its final dissolution, than that of retaining its traditional deceptive miracles, until their fallacy has become a byword. Instead of using deceptive miracles to establish the infamous dogmas of ORIGINAL SIN, for the DEATH of an already ETERNAL SOUL. And the no less infamous dogma of crucifiction and resurrection, of a pretended eternal adorable God, that by confession of such, as a necessity, and the received belief of such, as a remedy: the DEATH OF the ETERNAL SOUL, would be transformed into eternal life. An absurdity than which there can be no greater. Make practical use of the adage that "an ounce of prevention is worth more than a pound of cure."

And let moral philosphy be heeded that instead of teaching a child or its parent that it was born an original sinner, as is the policy of tyrant, for the debasing humiliation, of his subjects: teach everybody that their own souls are a distinguishable, but an indivisible part of the Great Animating SOUL, of the SUPREME BEING: and that their conscious behavior, should becomingly conform to that conception. Teach all men that the soul of man is the divine monitor, knowing every detail of that which constitutes the essense of a thought, or impulse of mind or body. Teach all men that their own soul, whose wisdom and powers for its achievement: are the product of ages, of knowledge and experience: and that such is the primal repository, that may at all times be drawn upon, as a guide for the perfecting, of every phase of human activity. When it shall be conceded that the human soul with its inherent powers is the final arbiter, for all the ramifications of human activity, and that those powers to be available, must be kept in constant use and application; then and only then can it be fully realized, that the wrong and erronious, which have; by wanton negligence, indulgence, and avoidable mistake; been allowed to emerge unchecked, from their causes: is suicidal. The activities involving good and evil: right and wrong, are wholly matters subject to individual control. You do not do the GOOD, and then some God or savior rewards you for it: your good act yields its own approbation, by its being seen to be, in harmony or affinity, with the universal fitness of human well-being as a whole. You do not do wrong or evil, and then some Jehovah or demon whose anger, must be assuaged with sacrifice, inflicts you with remorse, disapprobation, and misery. Your wrong or evil thought or conteplation unless corrected, before it emerges into an act or an effect, yields as a corrective its own remorse, or disapprobation, by its being seen to be, or intuitively felt to be, a summons for correction: and a lack of harmony or affinity with the universal fitness of human well-being, as whole. These conditions are wholly matters, within the scope of individual control. If a metior lands its red hot missle upon the earth, it is not the work of a Jahovah beyond the clouds, wreaking his vengence upon his credulous followers. But the benignant force of gravity did it, whose protecting arm about this whirling world, keeps man from falling into the abyss

of space. But what can be expected of the moral consistency of a race. With one of its Gods, according to the teaching of his New Testament; believed to be concluding all in unbelief of such a thing as the resurrection of a Savior: by Rom. 11:32, in order to exercise his mercy. Then according to John 3:36, His wrath is roused for its disbelief: which matches Jehovah's conduct with Balaam. Another God declares: "he that believeth not (in the resurrection of a God or Savior so as to make valid, the resurrection of an eternal human soul), shall be damned." Manifestly in the Jurisdiction of such Gods: no one could commit sin: since all consistency of human reason, and valid conditions, of individual responsibility, and moral accountability, are completely crushed out, of all, of their believers. Backed with such infamous words as: "Shall the thing formed say to the thing that formed it, why hast thou made me thus?—He hath mercy on whom he will have mercy, and whom he will, he heardeneth." So you see BELIEF, is exacted now, on belief in the NAME, again on belief in RESURRECTION, rendering salvation most equivocal.

Although the Jews, by the pen of Isaiah 43:10:11 B. C. 712 rejected the idea of a trinity of Gods as comprehending a Savior for themselves. Yet the same writer two years earlier Isaiah, 19:20 B. C. 714 predicted a "Savior, and a great one" for the Egyptians, who were already worshiping the Only begotten Son, Horus as a Savior, of the Egyptian trinity, comprised of GOD the FATHER, GOD the SON and GOD the DIVINE SPIRIT, with the appelations: Osiris, Horus and Neph. The Greeks were worshiping a Trinity, comprised of God the father (Zeus): God the Son (Apollo): and Goddess the daughter (Athena). The Persians were worshiping as Gods: God the Father (Ormuzd): and God the Sons (Zoroaster, Sosiosh, and Mithra). The Babylonians were worshiping a triad: composed of Anu, Bel, and Ea. And the Israelitish Jew feared Jehovah and served their graven images, down to B. C. 678. verified 2 Kings 17:41. Their prophet Moses, in the name of Jehovah Deut. 17:15 B. C. 1451, had pronounced a curse stating: "CURSED BE THE MAN THAT MAKETH ANY GRAVEN OR MOULTEN IMAGE"—And Jer. 11:13, B. C. 608 states: "according to the number of they cities, were they Gods O! JUDAH: and according to the number of the streets of Jerusalem, have ye set up altars, to burn incense to Baal." And Gal. 3:10:11. "For as many AS ARE, of the Works of the LAW are under the CURSE: for it is written (Deut. 27:26) CURSED is every one that continueth not, in all things, which are written, in the book of the law to do them. And THAT no man is justified by the law, in the sight of (Jehovah) it is EVIDENT. Christ hath redeemed us from the curse of the law being made a curse for us, (that is, if one curse be added to another, their sum is redemption:) for it is written cursed is every one that hangeth on a tree—"(a most lame and impotent conclusion)." "Though it be but a man's covenant, yet if it be confirmed (by the church), no man disannulleth or addeth thereto." "Now to Abraham and his SEED, were the promises made. He saith not, and to SEEDS, as of MANY but as of ONE and to they SEED, which is Christ. (In the marginal reference to Gen. 17:7, the context confirms for the word, "seed," its plural signification viz. "and thy seed after thee in their generations.") Another demonstration, of unscrupulousness, in the

appropriation of means to ends. But those inspired men, knew no moral law whatever either in thought, emotion or application.

But to resume; it must be borne in mind, that St. Augustine bishop of Hippo Af. Totally ignores the curse for idol worship or Israelitish disloyalty, to Jehovah, and raises a curse of his own, from the disobedience of Adam, to make available, the baptism of unaccountable infants, then the church multiplies the offence of Adam, so as to cover the entire human race, so that the curse, from Israelitish allegience, to other Gods merged, in the curse of Adam, then all was clear sailing. (But the same year A. D. 60, 2 Cor. 3:7:9:14, The entire Old Testament became "A MINISTRATION OF DEATH.)" And under the title of ORIGINAL SIN, is found the occasion for the formulars of Rom. 5:12 stating: "Wherefore as by one man (Adam) sin entered into the world and DEATH BY SIN so DEATH PASSED UPON ALL MEN for that ALL have SINNED." And the anonymous writer of Galations states: Gal. 3:22 A. D. 58. "But the scripture (confirmed by the church) hath concluded ALL UNDER SIN that the promise (of the church), by faith of JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE." And John 3:36 states: "He that BELIEVETH not the Son shall not see life, but the wrath of (Jehovah) abideth on him." So that the ISRAELITES, who considered themselves under the curse, of Jehovah, for their acts of allegience to other Gods: and the Greeks, Persians, Romans and Egyptians,whose Trinities of Gods were falling into disfavor with the emperors: the empire was ripe for a change, or a consolidation of the different factions. And the great council of Constantinople convoked A. D. 381 by Emperor Theodosius the Great, took the first decisive step, in the formation of a trinity, which should serve as Gods, in place of those: whose worship was being prohibited: a compromise was affected, amalgamating Jehovah of the Israelites, and God the Father, God the Son and God the Divine Spirit, of Egypt. Jehovah was incorporated into God the Father: God the Son was given a genealogy, through Abraham and Noah back to Jehovah: and God the Holy Ghost, by act of council A. D. 447. In Spain, was made to proceed from both Father and Son. Like the several mediators of so called pagan trinities, God the Son was given a traditional biography,as is set forth in the New Testament,covering the characteristics, in Chief of all the mediators of the trinities of the empire, and of Babylon and India as well. So that the credulous who believe, that an actual incarnate bodily Jesus played the role ascribed to him in the New Testament, are as much mistaken, as the one who believes that an actual shylock, played the role assigned him, in the "Merchant of Venice." As everything said, by the mythical saviors, of the different provinces of the Roman empire, was put into their utterance, by their writers, so the believed sayings of the savior Jesus, were put into his mouth, by his anonymous bishop biographers. The age was ripe for a change, and if the Aryan party had been victorious, the change would have amounted to a revolution: but since the Athanasian faction gained the supremecy, there was an amalgamation of trinities, into one gigantic trinity embodying the characteristics of them all: and while they adopted the good of them all, they likewise incorporated the unscrupulous

evils of them all, as well as the unscrupulousness of the bishops themselves, in their undertaking. A Savior on whom to unload the evils of a race; is only another name for heaping additional burdens; onto the morally delinquent, as well as posterity: saviors don't carry anything: the idea is only a hobbyhorse, for pretension, imposture and inordinate license. When prudence, discretion, consistency, forethought and correction, of that which is the cause, condition or occasion of derangement or evil shall displace; the pretension of sacrifices, mediators and intercessors: then errors, derangements, and evils will be eliminated and arrested in their causes. And sacrifices, mediators, and intercessors, which amount to an apology for inordinate license: in lettting foreseen effects, unbridled, unchecked and ungoverned emerge from their causes, will be seen to belong, to the realm of conditions, which enslave and retard, rather then those which accelerate, encourage, and facilitate human progress. The change from multiplied provincial Gods and trinities, to a single national trinity embodying a Savior, on whom to shake off, the burden or moral responsibility, is no relief to the situation, the form is less distributive, but the operating principle remains unchanged. God the Father of the Egyptians was put to death, by the evil one. HE ROSE FROM THE DEAD, and became the great Judge thereafter, of both the living and the dead.

Such is the traditional foundation, primarily of the death resurrection and judge-ship of God the Son of the christian. His use by the church as an object, for confession and belief for the soul's resurrection: is, for adults, what baptism, is for infants. In other words, as the concoction by St. Augustine of ORIGINAL SIN, or the Soul's DEATH; was to make available for their resurrection, the BAPTISM of unaccountable infants. Just so the ratification and adoption by the Church, of the dogma of ORIGINAL SIN or the Soul's DEATH, was to make available, for its resurrection, the BAPTISM, CONFESSION and BELIEF: of the shamelessly indifferent, if not altogether unaccountable adults. But as all of the dogmas, creeds, and doctrines, of superstition are nothing, but a futile attempt at a compromise with the immutable demands, of a life in conformity with moral rectitude, consistency, righteousness and moral truth. It is the imperitive duty of the moralist, to remove by pointing out obsticles, that block the way to peace, harmony, progress and perfection. Those who vindicate MORAL PRINCIPLES; in defiance of trimmers and timeservers; are EVOLUTIONISTS, PROGRESSIONISTS, and PERFECTIONISTS. THEIR POWERS ARE IN THE SERVICE, of the UNIVERSE MANAGING SUPREME BEING, THEIR INTERESTS INTERPENETRATE, MERGE IN, AND BECOME A PART, OF THE OPERATING ENERGY OF OMNIPOTENCE AND OMNISCIENCE. Gods that carry easily on their backs SACRIFIZERS, subjects of an atonement, compromizers, and equivocaters. Are to be suspected as COUNTERFEITS.

The Christian clergy admit, that they think their Jehovah, in terms of a man. And it must be said that they take a very crude specimen, when they go way back to Jehovah's grand son's: or Cain's wive's relations, in the land of Nod: to get his likeness. The man worthy of a home, in His jurisdiction must think of the SUPREME BEING in terms of DIVINE omnipotence and Omniscience;

and their application to the operating mechanism of this universe taken as a whole, be those powers resident in so called animate nature, or elsewhere.

I once read, in one of my old school books: that Wisdom and Kindness were the Two sides of PERFECTION. I was forceably struck with the idea, that PERFECTION: could be so accurately, and comprehensibly defined. KINDNESS, after it becomes HABITUAL: is easily practiced, and if it is one side of perfection, WHO would not make a telling effort, to make at least, that side of PERFECTION, one of his posessions. WISDOM, is a different affair, but WISDOM, is the DESTINY, of the HUMAN SOUL, if it takes ETERNITY, for its attainment. How common is the remark, when the aged are giving in their checks, that I had just begun to learn how to live: as though his career, under the laws of evolution, reincarnation and progress, had ended.

But the discipline of man's eternal soul is not so easily graduated. The soul's reincarnation, anathematized by emperor Justinian, by act of council: A. D. 538 comes to the rescue, of all souls, for their evolution, progression and perfection in WISDOM. The purpose of incarnate soul existance, manifesting itself as an individual object by means, of a temporary body as an encasement: is grown from elemental nature, to enable the soul to come into contactual touch, with elemental nature, for its development, in the material universe. Human bodies are the diving suits, which enable the souls of men, to exploit about the planets or islands, in the great sea of space. When one suit is worn out, the soul invites a quilting party of precisely its own grade or affinity, in the order of progress: and compels the house wife to deliver it: to go on with, in its explorations, the finished product. Everything that the soul gains, by knowledge and experience through its adventurous exploits, about these planetary islands and their inhabitants. It stores away as wisdom: for its own perfection. Hence the importance of selecting means, which are adapted to the end WISDOM, and the soul's destined PERFECTION. When a single life's activities are directed and governed by self evident moral truths: like the axioms: That in every moral relation all means employed merge in and become parts of the end. That no immoral means can be employed in a moral relation for moral ends: And since it is the office of wisdom, through its instrument the reason, to direct human life-activity with forethought, and its application to axiomatic moral truth: then every such instrumentality; for the obviation of disturbances, and deviations from the path of progress;goes to the economy of securing that wisdom, which each bodily life, is intended to accumulate. When it becomes habitual,for the mind to make the application of already acquired wisdom in advance; through forethought and contemplation to every phase of human activity, then Wisdom is becoming practical, and human perfection is already being realized. But this general survay, of applied wisdom and realized perfection, is a sort of a garden of EDEN, in advance, before the conditions have been complied with, to make its permanence available. Our immortal souls are now passing a stage of development, in which the work of conscience has more to do, than simply pass upon the mere habits or beliefs which a given environment furnishes. A study of the present motor

possibilities of human progress reveals the fact that not only are joy, self-approbation, satisfaction, self-consistency, progress and perfection: ostensible energies for right: but disapprobation, dissatisfaction, remorse and even evil are even more imperative sentries, to be employed, indirectly for the correction of moral deragements or their occasion, or causes for the same end or purpose: which very perceptibly enlarges the field of conscience, from mere environmental habits, confessions and beliefs.

When evolution has done its work in the human soul, to the extent that DISSATISFACTION, DISAPPROBATION, REMORSE AND EVIL, have passed the faith; that they are manifestations of a Jehovah's wrath: which confessions, or beliefs in sacrifices offered up "once for all," will assuage, as is acknowledged to be the case with the doctrine expressed by the words of John 3:36: then wilful faithlessness in heeding the voice for correction, which these fundemental sentries are designed to prompt, for thought, contemplation and act, becomes Sin.

Or an indefensible waste, or moral force and energy. In making the crusade, of an earthly bodily life: economy of moral energy is, of the greatest of virtues: while proffligacy of moral energy, is among the gravest of errors. What would be thought of Columbus in making the expedition, for America if he had wasted his provisions, or have thrown them into the sea. Yet how meager is the comparison, with an eternal soul, which is making the voyage of the universe, and must eventually, require every phase of wisdom, which the knowledge and experience, of planetary lives can furnish, to say nothing of the practical advantage of its application, by the reason and judgment to human activity, during the present progress of a planetary life. The nine human faculties, and twelve regulative ideas, already available, in the acquisition knowledge and experience. And already available, in the acquisition of wisdom through knowledge and experience. Such acquisitions gained through planetary life, are to the soul, what the senses are to the body, with this difference, while the soul's acquisitions, are perpetual in the individual, the bodily acquisitions, become perpetual in the race, and it is manifest, that all migrating souls must look to living bodies for their reincarnations, or diving suits, in which to make the voyage or exploits of a planet. Let it be well understood, that even a genuine religion, is only a form of moral equipment, whereby economy, rectitude and the conservation of force and rational energy are brought into use, in order that perfection shall be accelerated and promptly achieved, by the application of wisdom, to our knowledge and varied experiences: in order to increase our fund of wisdom. But are we making a practical use, of the wisdom and acquirements, of the soul's past history, which are already available: and can it be truthfully declared that we are even holding our own. If it is admitted, that beliefs and faiths, and sacrifices, are still fashionable, equipments with which, to assuage a Jehovah's wrath, against disapprobation, remorse and admitted evil, (when wisdom teaches that these divine sentries mean everywhere and always the CORRECTION of their causes, and that which is their occasion. Then directly such faiths, beliefs, and sacrifices as prompters, for a given sense of duty, or personal activity, become a complete failure.

Manifestly intelligences, which have outgrown such primitive infancy, and still persist in rejecting the means, of accountability, are vehemently playing the prodigal son, and are sowing the wild oats of retrogression. Wisdom has already brought to the soul's acquisitions, the intuitive ideas: of Existance, resemblance, number, time, space, mind, infinity, matter beauty, cause, truth and right. In addition to the faculties: of sense, conscious and numenal, perception: Conception, reason and judgment: memory, fancy, and imagination. And the race has furnished the body with its several senses. With such an equipment for making the excursion of the universe, already at hand, how are we to justify ourselves, in the setting aside, of any portion, of such an acquired equipment, with an attempt at confession, belief or sacrifice, to assuage the wrath of a Jehovah,who by denying to man the knowledge of good and evil, virtually prohibits their use. Then the formula as a received belief follows: "Wherefore as by one man (Adam) sin, entered into the world, and DEATH by sin, so DEATH, passed upon all men." And the remedy is: "If thou shalt confess with the mouth the Lord Jesus (for which the Pharisees are put out of the synagogue) and believe in thy heart God raised him from the dead (which admits his intermittent mortality) thou shalt be saved." Such is the palliating subterfuge; that Christendom is at this instant offering, for the redemption of the world. Dogmas, which clog the path of progress, rather than to clear the way, for the soul's perfection. Talk about the fall of man, through the infant Adam, during his first year's experience with Jehovah, what must be the fate of a race like the Jew, which has followed such a caricature ever since. And what must be the destiny of the Mohammedan and Christian which are still following the same trail. "History repeats itself," "like causes produce like effects." As is the God, so are his followers. Jehovah denied man the knowledge of good and evil, the condition of all moral accountability, B. C. 4004. Justinian by act of council A. D. 538 anathematized reincarnation, the condition of evolution, progress, and perfection. So that between the two: Christendom, which still recommends Adam's obedience; gives up both progress and perfection. And 1 John 5:7 states: "For there are three that bear record IN HEAVEN, the FATHER, the WORD, and the HOLY GHOST, and these three are ONE." And the angel said to John: Rev. 19:10:13 and 22:16 (made canonical A. D. 396). "I am they fellow servant and of thy brethren that have the testimony of Jesus: Worship God: for the testimony of JESUS IS THE SPIRIT OF PROPHECY, (which means that the testimony of Jesus is a traditional fulfillment of PROPHECY.) And his name is called: The WORD of God." "I Jesus have sent mine angel to testify unto you these things in the Churches." The author of Acts 7:53 by the mouth of the character Stephen: states: "Who have received the law by the disposition of angels and have not kept it." And if the Jews received the law by the disposition of angels, why not let the Christian receive the New Testament Gospels by the disposition of angels. So John starts off with the words: Rev. 1:1 (Can'l A. D. 396.) "The revelation of JESUS CHRIST: which (Jehovah) gave unto him—And he sent and SIGNIFIED IT, BY HIS ANGEL, unto his servant John (that is St. John Chrysostom). The angel which waited upon

John was honest in some respects, in that he would not appropriate Worship offered to himself by John, which he thought, belonged to Jehovah. Unlike Jesus who never rejects proffered worship, although Satan must worship Jehovah only. Verified by Rev. 22:8:9 and Luke 4:8. Although the New Testament in some respects is true in exhibiting the peculiar bias or factional disposition, that actuated the New Mediator's several anonymous angel taught biographers, of the caraciature Mediator, for one of the Gods of the Roman empire. And although the New Testament in some aspects is true in becoming more humane than the Old Testament by the amalgamation of its tyranical, vindictive, revengeful, JEHOVAH, with the ameliorating characteristics, of the Mediators of the so-called Pagan world. Still those ordained bishops reserve, the whole of Jehovah's wrath for the purpose using it upon the Jews, or any one else, who deny their fabrications as having saving validity: Verified, John 3:36 by the words: "He that believeth on the Son hath everlasting life. And he that BELIEVETH NOT ON THE SON shall not see life: and the WRATH OF (JEHOVAH) ABIDETH ON HIM." (But by Rom. 11-32 Jehovah concludes all in unbelief, to arouse both wrath and mercy.) And 2 Thes. 2:4:10:11:12. States: "Who opposeth and exaleth himself: above ALL THAT IS CALLED GOD, or THAT IS WORSHIPPED: so that he as God sitteth in the temple of God, showing himself that he is God. Even him whose coming is after the working of Satan, with ALL POWER, and SIGNS AND LYING WONDERS with all deceivableness of unrighteousness in them that perish: Because they received not the love of (such) truth—(as Rom. 10:9 "If thou shalt confess with thy mouth the Lord Jesus (for which the Pharisees are ejected from the Synagogue) and believe in thy heart that (Jehovah) raised him from the dead (which the Sadducees deny) thou shalt be saved.")—that they might be saved (Jehovah) shall send them strong delusion that they should believe a LIE: that they all might be damned." Can such be the dictation of the Supreme Being? Never! The same Jesus of Phill 2:6 "Who being in the FORM, of (Jehovah) thought it not robbery to be equal with (Jehovah)." "These words spake Jesus—glorify thy Son that thy Son also may glorify thee, as thou (Jehovah) hast given him POWER OVER ALL FLESH, that (Jesus) should GIVE ETERNAL LIFE, to AS MANY AS THOU HAST GIVEN HIM." Manifestly these Gods have a corner on eternal life. " I pray for them: I PRAY NOT FOR THE WORLD, but for them which Thou (JEHOVAH) hast given me. I pray for them also which shall BELIEVE ON ME through their WORD" In plain terms all who patronize our faction: are entitled to mediatorial intercession. Verified John 17:1:2:9:20. Was this prayer before the crucifiction? A. D. 33. Yes. So that it is deliberate from one, by the assumption in the prime of life. Thus Jesus differs, from the Mediator's like Buddha, who intercede impartially for both, believers and unbelievers: Jesus confining his intercessions to JEHOVAH: for those only, who BELIEVE IN HIM. Which shows his resemblance to the Father, as being the truly begotten Son of Jehovah. And also shows that this Mediator, kept within the scope of Jehovah's beneevolence. "I lay down my life etc." John 17:18 and John 3:16:36 A. D. 30 and 32. And 1 John 3:16."Hereby perceive we the LOVE OF (JEHOVAH)

because He laid down his life for us (that is to say a fraction or one third of his life, or His Son's life for the over credulous, believing fraction of mankind by crucifiction, that whosoever believeth on this crucified fraction) should not perish but have eternal life. And he that believeth not the Son shall not see life and the wrath of (Jehovah) abideth on him." Such is Jehovah's love: a gift for belief, but a threat of wrath if you don't take it. But that which might be called benevolence in battle-field tactics: Would be most perniciously immoral, in the realm of accountable intelligences. For Jehovah himself to set the example of such a traditional sacrifice, with only the validity of clerical fiction, which is immoral in itself, since the gift of a Son by crucifiction, is as void, of benevolence, as theft would be, of a gift to another: Since the means used become parts of the end.

The means resorted to, for the traditional creation and establishment, of the members of the New Trinity of Gods; and more especially the Mediator of this New Trinity, since it is the mediator to whom prayers are addressed, and from whom intercession is expected by the masses. Notwithstanding, the imperative demand, for a Mediator in the realm of so tyranical, vindictive, and revengeful a Myth as is Jehovah. Yet what might have been in keeping with the age, of this New Mediator's origin; would not do at all at this age, when Moral principle: even if violated in practice: cannot—(the Christian: Jewish and Mohammedan bibles excepted)— be violated in written theory. If the Employment of the doubting Thomas, by contactual experience; with the New Mediator's wounds, was an example of shallow faith and belief for all doubters, his employment after the ascension, for that purpose: necessitating an unaccounted for, additional descension to the Earth, which as fiction even, if left conjectural destroys the consistency, of the tradition, much less could such impropriety, be reconciled as eventual history. Thus the use of the doubting Thomas, to gain believers, is defeated for any moral purpose, by the inconsistent employment of this most obvious artifice, after the ascension: let the narrative be fiction or stultifyingly admitted, as history. Since immoral and indirect means are employed for the end, salvation through the BELIEF OF THE RESURRECTION. So likewise the employment of the artifice of Paul's conversion, from Judiaism to Chritianity, to gain proselytes: by the presence of this Jesus near Damascus at least a year after his ascension. Acts 9:5:6 A. D. 35 leaving a descension or this trip; to the earth conjectural, such is immoral and indirect means made use of to gain believers for Chritianity.

The same is true of Stephen's view of Christ at the right of Jehovah A. D. 33 at the time of his Martyrdom, in connection with the FORTY DAYS of Christ's exploits about the sea of Tiberious: each cancels the other for any moral purpose, and as secular fiction such an absurdity, as that FORTY DAYS could be bunched, into the remaining six of A. D. 33 in order to be disposed of, before the ascension is ridiculous. And Christ's walking 7 1-2 miles to Emmaus, on the day of the resurrection, and expounding Old Testament narrative, in proof of his own advent and mission, to the two disciples, covering a period of biblical chronology of 3, 607 years, and the same day at evening (necessitating a walk of 7 1-2 miles back—beginning his supper in Emmaus

and finishing it in Jerusalem.) when he breathed the Holy Ghost upon the disciples assembled in Jerusalem, necessitating a walk of fifteen miles, all of which as eventual history; as is taught and believed by the credulous, is unreasonable, unbelievable and false; considering his physical condition, so soon after his crucifiction. And so this fabulous fabrication might be gone over from Matthew to Revelation, with like multiplied absurdities. Dealers talk, to establish a belief or faith in absurd doctrines: which are as false in other relations, and connections, bearing on the same subject, as are all so-called miracles. Then the oath of Jehovah in absolute defiance of the words of Math. 1:18 that Christ was a priest after the order of Melchisedec: without father, mother, descent, having neither beginning of days, nor end of life, (in other words eternal in his nature): and then to make the condition of eteranl life, for the rest of mankind to hinge on the belief of the resurrection from the dead, of such an object, according to its description, in its nature already eternal. Unless you take the meaning figuratively, as are the words put into the mouth of Jesus: John 3:14:15. "As Moses lifted up the (brazen) serpent in the wilderness even so Must the SON OF MAN be lifted up: (on the pinnacle of the temple) that whosoever believeth in (this resurrection of) him should not perish but have eternal life." As though the instruction in doctrine, of confession and belief, as protrayed in the bible, in evasion: of forethought, self-correction, and correction of the conditions or causes of evil, in thought act and deed, would propagate progression, and store the human soul with wisdom, and yield its destined perfection. And a belief in this New Creedal emblematic Mediator, is nothing: short of a belief in these evasive confessions, beliefs and implied acknowledgements set down as doctrines in the New Testament. In, John :7: 8:10. His brethren, whom the context says did not believe in him, asked the question "Go ye up unto this feast? (Jesus answered) I go not up (yet) unto this feast for my time, (for crucifiction) is not yet full come. When (Jesus) said these words to the (brethren) he abode still in Galilee. But when his brethren were gone up then went (Jesus) also up, unto the feast, not openly but as it were, in secret." It is said Jesus had the right to change his mind. The question is, did he deceive his brethren, intending all the time, to go, but did not wish to become conspicious, by being in their company, that is the import of the narrative. Now then such a grade, of moral consciousness, attending an object to the believed in: as sponsor for the SUPREME BEING. And as a prerequisite of being saved, could make no appeal to a man conscious: that all means are parts of the end: and that no immoral means can be used for moral ends.

Any Christian who surrenders his reason to such a palpable fraud: is most certainly not accountable. When the Christian missionary states to the heathen that his Old and New Testaments are true, because they are historical, he is met with the reply by the Hindoo that our scriptures are not historical, therefore they are true. And he need only refer the uninformed Christian to his own bible 2 Tim 3:16:17 to prove that the Christian's claim of historicity is falacious, for there in unmistakable terms, the purpose of his scripture is declared to be "profitable for doctrine, for reproof, for correction, for instruction

in righteousness, that the man of God may be PERFECT, and thoroughly furnished unto all good works." Words which yield as boundless a license in fiction SHORT OF TRANSGRESSING THE MORAL LAW, (which throughout the bible: is unfortunately borne down, transgressed, contradicted, more by the prophets, the God Jehovah and his favorites, Cain, Jehu, Satan, David, Sampson, Elijah, Solomon, than all opposing factions put together. A license employed for flights of the imagination, as boundless as any tradition of the heathen, and that license was employed without, scruple in reference to even the checks, of self-consistency, moral-consistency, or poetic-consistency. So much so that 2 Cor. 3:7:9:14 entitles the Old Testament a "MINISTRATION of DEATH." So that while the Missionary is met at least with the truth, that the heathen's scripture is not history, but is a compendium of tradition, to inculate such a grade of righteousness as the age of its origin popularized, and acceded to, The Christian would cover the moral deformaties of his faith, with the contradictory claim of its historicity. When it is known, that the One hundred and fifty bishops who were assembled at the council at Constantinople, convoked by Emperor Thedosius the Great A. D. 381, to settle upon a Mediator for the New Trinity, to take the place of those, of the provinces which had fallen by conquest to Rome. Were men from Rome, Greece, Persia and Egypt, who were more or less acquainted, with the missionaries, to these provinces from India. And from the known fact, that the Mediator of a trinity of Gods, is the one around whom the masses, by their fetich men, are taught to believe their interest centers: So that it would not be surprising, if it should be found that those bishops, who wrote the New Tesatment boigraphy of the Christian Mediator, (as is acknowledged 1 Tim. 2:5 which states: "For there is one God and ONE MEDIATOR BETWEEN GOD AND MEN the MAN CHRIST JESUS.") should characterize the New Mediator with the traditional functions, which go; to the makeup, of the mediators of the various provinces: all of which are admitted, by the Christian to be only mythical tradition: until incorporated into the nature, of their own Mediator, and then by a very natural prepossession. The Christian clergy puts up the claim, in behalf if their Credulous supporters, of its superiority over all others, through its being historical. When a most meagre knowledge of the New TESTAMENT BIOGRAPHY, of the traditional JESUS, and the traditions of other saviors, will establish an uncontrovertible conviction of its falsity. According to Numbers 21:7 Moses was intercessor between man and Jehovah. HORUS, is the only begotten Son, of the Egyptian trinity. MITHRA, the mediator of the Persians, is the high priest and intercessor between the Evil Spirit, Ahriman, and God the Father Ormuzd; ATHENA, the mediator of the Greeks, was intercessor between mankind and God the Father Zeus, and sacrifices of quadrupeds to Jehovah: as that of the crucified savior for the christian: served as an atonment for the Israelitish Jew. Buddha was tempted by the evil spirit so that his judge-ship, of those after death should be imparially administered nearly a thousand years before this became an experience of the New Mediator by his biographers: 2 Tim. 4:1:8 and Rom. 14:9, and Heb. 2:10:17:18 for precisely the same purpose. Osiris the God the Father of Egypt

was put to death by the evil one, rose from the dead and became the Great Judge of the living and the dead, ages before this became an experience, of the Christian Mediator, by his New Testament biographers. Sacrifices were offered up to Jehovah: Lev. 17:11 B. C. 1490 ages before the New Mediator by Heb. 10:10:12 was offered up to Jehovah as a sacrifice "once for all" by his New Testament biographers. Moses lifted up the brass serpent to heal the Jew, ages before this became an experience of Jesus: John 3:14 and 6:40.

Athena, of Greece was the dispenser of GRACE and MERCY, ages be fore this became an experience of the christian mediator, by his New TESTAMENT biographers. Tit. 3:5:7, and Ephe. 2:5:8 and 2 Tim. 1:9. Buddha, of India, was the traditional, healer of the sick, forgiver of sin, and savior of mankind: ages before these functions became an experience of the Christian Mediator, by his New Testament biographers. Luke 17:14:15, and 1 John 1:9, qnd Acts 5:31. Mithra, of Persia, and Aaron and Sons, Lev. 17:11 cleansed the sinner with blood for ages, before this function became an experience of the Christian Mediator, by his New Testament biographers: Rev. 1:5 and 1 John:1:7 and 1 Peter 1:19, and Eph. 1:7. The traditions of India taught the doctrine of renunciation for ages, before this became an experience of the Christian Mediator, by his New Testament biographers: Math. 19:29, and Mark 10:29:30, and Luke 18:29:30. The traditions of India taught the doctrine that the WORD, was made flesh: ages before this became an experience of the Christian Mediator, by his New Testament biographers: John 1:1:12:14. Bacchus of Greece was the God of wine, ages before making water into wine became an experience of the Christian Mediator, by his New Testament biographer: John 2:9 and 4:46. The Greek Goddess Diana descended from Jupiter Acts 19:35 ages, before this became an experience of the Christian Mediator, by his New Testament biographer: John 3:13 A. D. 30, and 6:38:62, and 16:28, A. D. 33. The traditions of India made use of utterences of their mediators, to encourage belief, in themselves, ages, before such became an experience of the Christian Mediator, by his biographers: John 6:40:47. The traditions of the mediators, from Egypt to India made worship a characteristic ages, before such became an experience of the Christian Mediator, by his New Testament biographers: Math. 2:11 and 28:9:17, and Luke 24:52. Roman tradition declares that Vespasian, the Roman emperor healed the blind upon solicitation, in the name of the God Serapis, in a similar manner to that, which became an experience of the christian Mediator, by his New Testament boigraphers: John 9:6, and Mark 8:23. Persian tradition declares the incarnation, of a mediator from a single human parent, ages, before such was made an experience of the Christian Mediator, by his New Testament biographers: Math. 1:18:20.

And his biographer states: John 20:30:31, and 21:24:25. "And many other signs, truly did Jesus, in the presence of his disciples, which are not written in this book, but these are WRITTEN, THAT YE MIGHT BELIEVE that JESUS IS THE CHRIST, the son of God, and that BELIEVING, ye might have life through his NAME.—This is the disciple (John: whom Jesus loved), wich testifieth of these things, and WROTE THESE THINGS: and WE (his anonymous biographers of the New Testament), KNOW THAT

HIS, (JOHN'S) testimony is TRUE." And there are also many other things which JESUS DID (or might have done through sheer imitation on the page of tradition borrowed, of the traditional biographies, of other mediators), the which, IF THEY SHOULD BE WRITTEN EVERY ONE, I (JOHN Chrysostom) suppose that even the, WORLD ITSELF, could not CONTAIN THE BOOKS, THAT SHOULD BE WRITTEN." Does this sound like the work of Galileean fishermen?

And John 1:10:14:18, A. D. 26, states: "In the beginning was the WORD, and the WORD was God, He was in the world and world was made by him, (the word, being personified as a savior,) and the WORLD (visibly) knew him not: And the WORD (in form of superstitions, faiths and beliefs) WAS MADE FLESH, and dwelt among us: A. D. 26. John 18:29:41 (in traditional form by the dispensation of angels as and for) "The only begotten SON which is in the bosom of the FATHER: The next day (which necessitated a descension from the bosom of the Father, A. D. 26) John seeth Jesus coming unto him and saith, behold the lamb of God which taketh away the sin of the world." Andrew saith unto Simon, "we have found the Messias (which is being interpreted the Christ)." The day before (A. D. 26,) presumably Dec. 31 A. D. 25 this Jesus was in the bosom of the Father. And John 3:13, A. D. 30 states: "And no man ascended up to heaven, but he that came down from heaven, even the SON OF MAN, WHICH IS IN HEAVEN." And John 16:28, A. D. 33. "I (Jesus) came forth from the FATHER, and am come into the World:again I leave the World and go to the FATHER." Manifestly those Gods are outside of the universe. When they are at home. And 1 Tim. 3:16 states: "God was manifest in the Flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And the Anonymous Biographer 2 Peter 1:16:20:21 adds: "We have not followed cunningly divised fables in making known the power and coming of Christ but were eye-witnesses of his majesty. No prophecy is of private interpretation—but from Holy men moved by the Holy Ghost."

The reason must declare all of this coloquy fictitious narrative and lacking the merit of self-consistency as fiction, and Rom. 3:7 states by the mouth of the author: "For if the truth of God (meaning if the cause: of confession and belief of the New Mediator or the success of our faction) hath more abounded THROUGH MY LIE UNTO HIS GLORY. Why yet AM I ALSO JUDGED AS A SINNER." And 2 Thes. 2:10:11:12 states: "because they received not the LOVE OF TRUTH THAT THEY MIGHT BE SAVED, For this cause (JEHOVAH) shall send them strong delusion that they SHOULD BELIEVE A LIE, THAT THEY ALL MIGHT BE DAMNED WHO BELIEVE NOT THE TRUTH. And 2 Tim. 4:4:10:12:13:16, and Titus 1:14. "And they shall turn away their ears from the truth and shall be turned unto fables and commandments of men (who release a disobedient son rather than to stone him to death as a drunkard or a glutten) for there are many deceivers especially THEY OF THE CIRCUMCISION; they are always liars, evil beasts, slow bellies, wherefore rebuke them sharply, they profess that they know God, but in their WORKS THEY DENY HIM. And Rom. 11:32. "For God hath

concluded them all in unbelief that he might have mercy upon all." And John 8:31:44:48 "Then said Jesus to those Jews which believed on him, if ye continue in my word then are ye my disciples and ye shall know the truth and the truth shall make you free. And 2 Peter 1:21:20:16. "For the prophecy came not in old time BY THE WILL OF MAN, but holy men of God spake as they were moved by the Holy Ghost. Knowing this first THAT NO PROPHECY OF SCRIPTURE IS OF (ANY) PRIVATE INTERPRETATION. WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES when WE MADE KNOWN TO YOU THE COMING OF OUR LORD JESUS CHRIST BUT WERE EYE-WITNESSES OF HIS MAJESTY. FOR HE RECEIVED FROM GOD THE FATHER A VOICE THIS IS MY BELOVED SON. And this voice which came from heaven WE HEARD WHEN WE WERE WITH HIM IN THE HOLY MOUNT." And 2 Cor. 2:17. "For we are not as many which corrupt the word of God." And to verify this utterance he should: cite John 7:8:10. In which God the son corrupts his his own word most emphatically. And Math. 15:4:6, and Mark 7:10:13, in which the Pharisees are, by Jesus reviled as hyprocrites for not stonning to death a disobedient Son, thereby avoiding and making of noneffect a commandment of Jehovah. And to verify the veracity he should cite: John 1:21. The reply of John the baptist who was sent from Jehovah when asked by the priests and Levites: "Art thou Elias? And he saith, "I am not" A. D. 26 denying himself as Elias reincarnated. But Math. 17:11: 12:13. The reply of Jesus to the disciples' question concerning the second coming of Elias is: " I say unto you that Elias is come already and they knew him not but have done unto him (that is beheaded him in prison) whatsoever they listed, likewise shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." So you see when John was directly asked by the priests and Levites: "Art thou Elias?" He saith, "I AM NOT, A. D. 26. But six years later Jesus declares that John the Baptist is ELIAS. And being his second cousin he ought to know: their mothers, according to the angel Gabriel, being first cousins. But if the testimony of these witnesses contradict each other upon such vital questions, uttered when they were in the prime of life, what must be the inference concerning the veracity of their biographers? Who by the assumption are of 400 years later date. Jesus declares for the reincarnation of the soul of Elias through the character of John the Baptist and is backed up by the Angel Gabriel according to Luke 1:17:18:19 and Malachi 4:5:6. But John the Baptist himself according to John 1:21 flatly denies the direct question "Art thou Elias." However since every thing is possible with Jehovah: and all things are reconcilable with that which quackery terms the spiritual eye. Why then all utterances in fulfillment of that which 2 Cor. 3:7:8:14 terms to be a "Ministration of condemnation and death." Must partake of the nature of that which is to be fulfilled. If "the minds of the Children of Israel were blinded (and) until this day remaineth the SAME VAIL UNTAKEN AWAY in the READING OF THE OLD TESTAMENT which vail is done away in Christ: But even unto this day (A. D. 60) When MOSES IS READ THE VAIL IS UPON THEIR

(Christian, Jewish, Mohammedan and Pagan) heart." Such being and admitted fact by the christian in respect to the Children of Israel: like causes produce like effects, and so must hold good for the Christian.

Now then since the traditions of Christianity must stand or fall on their own merits from a moral point of view, and must invite criticism, from all the competing religious of the world, and since its claim of inspiration by Jehovah is divulged of its protection, and since its claim of being the history of events, is no longer available as a cloak, or protection, and since its acceptance and prevalence is futile, as a claim for its moral validity, and since the claim that its meaning is alone available, to the devout believer through spiritual discernment, has ceased to be a bug-bear, for protection, and since blind faith in the sincerity, of the narrators of the tradition has lost its hold upon mankind. And since missionaries, who are in the field for the advocacy of Christian tradition, are met by the learned, of all nations with a claim of a religious tradition, superior in moral worth, moral principle, and moral truth: so that the instruction is more than apparent, that if Christendom cannot furnish, its aspiring Missionaries, with any better material for their migrating ambitions with which to work: than such an obsolete faith, as that expressed by the Christian Words. Rom. 10:9. "If thous shalt confess with they mouth the LORD JESUS (for which the Pharisees (John 9:22 and 12:42) were put out of the Synagogue) and believe in they heart that God raised him from the dead (which the Sadducees deny) thou shalt be saved." Dogmas which have for their validity factional significance alone, as their prompter. Since the Phariesses could as easily abjure their tenets, for any one of a dozen different trinitarian faiths (except for their popularity, with the followers of the New Trinity of the Roman emperors) all of which they disdained to accept. So that the beliefs and confessions of the New Mediator, were levelled at the Scribes, Pharisees and Sadducees, the latter of whose tenets are summed up in the words: "All our actions, are in our own power; so that we are ourselves the causes, of what is good, and receive what is evil from our own folly." Josephus Anti's 13:5:9, and the Sadducees are strict adherents (as the biographers of Jesus, claiming their behalf,—in defiance of their being a "ministration of condemnation and DEATH:" by 2 Cor. 3:7—according to Math. 15:3:4:5:6, and Mark 7:9 to 14) to the law of Moses. But the Sadducees deny future rewards and punishments, and immoratlity of the soul, and resurrection. And the denial of resurrection corresponds, with mortality of the soul by the Sadducee. But resurrection of the soul (the belief of which in Christ's case according to 1 Cor. 15:21, and Rom. 10:9, as a condition of a Christian's being saved) both affirms and contradicts the immortality of the soul,making it an object,both Mortal and Immortal, at the discretion of the CHURCH. And while the belief of the Sadducee, is at least consistent with itself. The belief of the Christian contradicts itself. Since How pray can that which is immortal or eternal, being incapable of death, suffer a resurrection: to entertain such an idea is a contradiction in terms. NO theologian ever claimed that Jesus Christ was, (as are all the rest of mankind, by the hypothesis) an actual or 'literal victim of death, from original sin, and if his soul was immortal, or in the first place eternal: what sense or reason

is there in its resurrection form the dead, if his resurrection is a necessary event as claimed by 1 Cor. 15:16:17:21, and a necessary belief against wrath, damnation: and its perishing. By John 3:36, Mark 16:16, 1 Cor. 15:17:22, and Rom. 5:12 in which all men suffered Death, Christ must have been as consummit a victim of ORIGINAL SIN as any one else. Otherwise His resurrection is a contradiction of its occasion by death; as well as a contradiction in terms. But his resurrection must be believed in: by Rom. 10:9 in order to be saved. What sublimity! If the resurrection of Jesus Christ is an absurdity, unless contaminated with the death, of ORIGINAL SIN, as a man who by 2 Cor. 5:21 "knew no sin." How much less is his resurrection, a possibility if he is allowed the prerogative, of an eternal Deity without Original Sin, yet his resurrection must; by the Christian be believed in, in order to be saved. And it follows as a necessary consequence, that if resurrection can occur without a death, form original sin: or any sin whatever, as in the case of Christ. St. Augustine's Original Sin, is divested of its significance. In other words if one can raise, from the dead without Original Sin, since Christ knew no sin, let all rise, on the same conditions, Why not? Imputed sin can have no other available significance; than no sin at all. But it is a poor rule that won't work both ways. Since the New Testament states 1 Cor. 15:16:17:18. "For if the dead rise not, then is not Christ raised. Which unmistakably conditions Christ's resurrection upon that of all men: a palpable contradiction, of the writers purpose. And if Christ is not raised your faith is vain, ye are yet in your sins then they which are fallen asleep, in Christ are perished." Leaving the situation unchanged, and the assumption of resurrection nugatory.

Mathematical problems to be true, must conform to their axioms. Moral doctrines to be true, must conform to their immutable axioms. As a text book should contain no false problems, for the inculcation of numerical accuracy to be true to its purpose. So a text book for any purpose, should contain no immoral characteristics, to be true to its purpose: and especially so for the inculcation of moral accuracy since every relation, in the entire universe of human activity, forms a part of its range of vision. The victims of confession and belief, are precisely where they were fifteen centuries ago, when their Gods were traditionally added, multiplied, divided, remodelled and settled upon. Allegience and belief on one set of Gods rather than another, whose operating tenets, are practically the same: since such are urged onto the masses, for factional supremecy, at the expense of life, property and human well-being: is retrogressive rather than progressive.

If perfection is the destiny of man in the universe of the SUPREME BEING; and that must be achieved through evolution, reincarnation and progression. It is more than apparent that the traditional, mythical, or speculative Gods (other than the SUPREME BEING ALONE) of one epoch; which are wholly out-grown; by the discipline, of a later and better equipped age of development, should, to say the least, be changed to one approaching the perfection of the SUPREME BEING, and if their biographies are permiated with self-contradiction: and their doctrines are fraught with moral-contradiction, by the employment of fraud, such as miracles, antedating, false mean-

ing, of prophecies, verbal utterances, of Gods, angels, and devils, the metamorphosing of the name "IMMANUEL" (which in the original context, signified the naming period of an infant as a land-mark, in the order of its ontology.) When it is discovered, that such were the devices of the church for furnishing itself with a God! Be it forever known, that the faith of the church, in the credulous and uncritical was, and still is, unbounded! As is positively, verified: Isaiah 7:14, and Math. 1:23. And from the same citation: is discovered that the word, "virgin;"(as motherhood): which is employed, abstractly in the original context, is made use of, (by act of council, A. D. 381 and A. D. 431) as a prophecy to signify the concrete mother of this "God with us", as well as Mother of God the Father reared from the abstract use of the word Virgin, in connection with the word "IMMANUEL." In plain terms, the mere WORDS: which are employed as parts of a figure of rhetoric, simile, or metaphor, to cover a period of three years duration. When King Ahaz's FEAR of his arch FOES—Kings' REZIN and PEKAH—shall CEASE by the termination of their respective reigns, such are the MERE WORDS: EMPLOYED by the CHURCH, and the NEW TESTAMENT, its voucher: TO STAND SPONSOR: AS AND FOR THE PROPHETIC ORIGIN, of OUR LORD and SAVIOR JESUS CHRIST. To which reference is made John 1:14. "And the word was made flesh." When a text book made use of, to encourage rectitude of thought and conduct; is so permiated with evidences of the immoral; such material, stands in relation to its purpose; precisely as an inibriate untruthful, profligate parent, in the attempt, at teaching its offspring sobriety, truthfullness, and virtue: the sense of inconsistency and impropriety in the parent, amounts to a total eclipse, of the very purpose of his admonition, and the child's mind just as it should; according to the immutable laws of its nature, falls back on its own resources, and settles first of all the question of the consistency, in the correction: first, as a working principle, in the life of the parent, from whose example he must divorce himself, and then, couple the sense of right, with the parent's admonition. This process goes on very quickly in the judgment of a child. But when interest and emolument bribes the adult; he yields the benefit of the doubt to the side of emolument: and leaves the result to be taken care of by his church. If the adult was as consistent as the child he likewise, would divorce himself from the example of his Gods, and the teachings of his text-books about them: then forecast what must be the effects, growing out of a given cause, and govern himself accordingly.

But such a method would furnish no license for indulgence in iniquity which has developed from such inordinate teaching: into a great convenience in the individual life of christendom. Should text books for gramatical or mathematical accuracy, treat perverted meanings and false problems, indifferently: with those of an opposite nature? If not. No more is it tenable to continue the use of a bible: founded on perverted meanings and a false conception of moral principle. A bible or text book whose remotest teaching is alied with the immutable axioms: that all means employed in a moral relation merge in, and become parts of the end. And that in no instance can immoral means be employed for even moral ends, much less for ends that are immoral:—

it would be no profanation if such were denominated divine. But a bible contradicting the foregoing immutable axioms: profanes divinity.

Clerical pretension has held for ages, that utterances set down in the bible, in total disregard of their moral import, are right and true. And this pretension has gone to such a pass, that biblical authority backed by Jehovah, may employ for its purposes, means which are not only immoral, but are unquestionably criminal. The willing surrender of the Christian Mediator to the death of the cross, in obedience to the commandment, (according to John 10:17:18) of Jehovah himself. Or that such was necessary: according to Math. 26:53:54 for the fulfillment of such scripture as is branded: a "ministration of CONDEMNATION AND DEATH;" by 2 Cor. 3:7:9:14. Such an apology used in justification for the crime of crucification: had there been no other immoralities in the arrangement, is no more available for the victim on the cross; for the one who accepts the fallacy of his soul's resurrection conditioned thereon: or the Jehovah who issued the commandment: than is justification available for the betraying Judas, the court, or Pilate who by JOHN 19:10:11 gains the power and authority of crucifiction from Jehovah HIMSELF, or the incidental Jewish mob which was instrumental in carrying out the programme.

The entire performance is immoral in itself, from any possible point of view, for the one who willingly disregards, the sanctity of bodily life, by yielding to such a disreputable act; for those engaged in the killing, for those who accept eternal life: conditioned on the killing: as well as for those who read for amusement or doctrine: such a tragic immoral traditional novel.

The zealos advocates of christian doctrine are in hopes to make such, the world's religion, but their hopes are vain. No code or doctrine in which immoral means, are so permiated with its ends: can legitimately expect a life of permanency. The goal of all human perfection; is found in a life whose binding admonition, and imperitive sanctity is centered; in an unswerving allegience to the commands of the MORAL LAW; considered in its PURITY. And since in the MORAL WORLD: all means merge in and become parts of the end: it is no relief to the situation, that the means employed are natural forces, which a man thinks for his own designs, he may harness indifferently. Even an ordained bishop in a moral relation, cannot make use of a miracle without becoming a traitor to the moral realm, by so giving the lie to the operations of nature. If the SUPREME BEING is not that of which this universe, and a man's eternal soul, is a manifestation: then for mankind that Being is forever unknown and unknowable. But if it be conceded that this universe, and the laws by which it is governed; manifest the operating designs of His omniscient proficiency; then it must follow as a foregone conclusion that His laws and order, are of so sacred and divine a nature, that to trifle, with that law and order, by the use of imaginary miracles; becomes an exhibition of human depravity, and weakness rather than power: precisely as would, such a possibility, become a display of weakness; rather than power in the designs of the Deity.

Even though the natural world order seems apparently subservient; or

to operate on a plane lower, than the moral world order: yet since with the moral man, there are no indifferent actions, the natural order rises to the sanctity, of the moral order, and must be treated accordingly.

It is manifest that if a man is incompetent to deal with morals: the Supreme Being; does not turn the case over to the Devil, as the Christians teach from that which they have borrowed, of their pagan brothers. The biographers of Jehovah being compelled from the lack of confidence in the Omniscience as well as Omnipotence of their Jehovah, which is more than apparent by the fact of calling to His aid a Satan, or in imitation of the Egyptians a Typhon, to play the part, that The Supreme has consigned to his sentries of disapprobation, remorse, and evil: for caution and correction, when an indefensible lack of forethought has permitted injurious effects to burst forth, from their causes: and at the same time to teach the imperative necessity of forethought, or the calculation of that which must be the out-growth, or effect of a given contemplated act, or determination. Which operates to bridle, curb, and manage in their causes, that which is most unmanageable, as an effect. The standard for influencing others, in their treatment of ourselves: must be seen proximately or remotely, to be the result or out-growth of our conduct with them. From such a consideration may be said to arise, from a social point of view, the moral sensibility. The moral consciousness of man: and its growgh and perpetuation: depends largely upon the practice of right reasoning in relation there to. If a sect sets up a mediator or an exemplar as the Christian does its Jesus; and confirms the divine validity of bibical teaching, from the fact that such was inspired by Jehovah: be its contents, as immoral as it may: and that the Mediator or Exemplar was called into being in the main: to satisfy the clamor of Athanasius the leader of the populat faction for a New Trinity. And the New Mediator's being connected up with Original Sin; cungered as a passport for the baptism of infants: which was an after-thought, as likewise was its use by the church in justification of Jehovah's indefensible treatment of Adam (setting aside Jehovah's conduct: which is as authentic as is his existence at all; with Abraham, with Balaam, with Pharaoh, with Ahab, with Ahaz, as well as his conspiracy with the Devil, in tantalizing the most patient man Job.) Which forever condemns him to the realm: of all primitive mythical deific monstrosities. And be it forever remembered, that, when the head of that firm, of Jehovah, Father, Son, Holy Ghost, and Satan, is self-condemned to the realm of monstrocities. His entire court of underlinings go with with him. But we will further consider the nature of Jehovah's prime minister Jesus, in his reasoning from the superior conduct demanded of man, to that demanded of Jehovah or his anointed king:which in the universe of the Supreme Being, the order is just the reverse, that is for perfection in forbearance. If we were looking for its multiplied application. We should hardly expect human individual proficiency, to excel providential Omniscience, in its universal power of distribution or dispensation: yet such is the teaching of scriptural narrative, by the mouth of the Exemplar Jesus which is given by the inspiration of Jehovah as being profitable for doctrine, for correction and for instruction in righteousness etc. etc. Verified Math. 21:18 to 35. by concrete narrative as follows:

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Til seven times? Jesus saith unto him, (not only seven times) but until seventy times seven, (which is four-hundred and ninety). And the kingdom of (Jehovah's) heaven, is likened unto a certain King whom a debtor owed 10,000 talents (being 3,000 shekels at .(.50) cents a shekel equals $1,500 for each talent, and 10,000 of them amounts to $15,000,-000) but for as much as he had not to pay, his Lord (the King) commanded him to be sold and his wife and children and all that he had, and payment to be made; the servant therefore fell down, and worshiped (the King) saying Lord have patience with me, and I will pay thee all. Then the (King) was moved with compassion, and loosed him, and forgave him his debt. And $15,000,000 at that time was a good round sum for a mere servant to be in debt for. But since the incidental fabrication is mere fiction, poetic license: will take care: of the imaginary impropriety, of a servant at that age, worth fifteen million dollars, better than propriety could: however, his King forgave it all. But the debtor of the King was creditor of a fellow servant,for a hundred pence which he attempted to collect by the laws of the state, of which the King was informed, so he revoked his forgivness of the fifteen million dollars, and delivered the debtor over to the tormentors till he should pay up. And if the debtor's attempt to collect his bill, was an offense to the King; this was only the second offense: being by no means the seventh of four hundred and ninetieth, which was the limit given to Peter, in dealing with his brethren, by the New Mediator. But in case of the King or Jehovah the victims of their wrath, according to the teaching of Jesus, are turned over to the tormenters for the second offence. For the words following are: "So likewise shall my Heavenly Father (Jehovah) do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Can there be anything more clear than the fact: that Peter's admonition to forbear and forgive; is as: 490. to 2. of that of the King or Jehovah himself. The rule being that with such license; as characterized the God Jehovah and his anointed Kings, forbearance could be expected to range between citizen and citizen in the ratio of 490. To 2, as between a citizen and Jehovah or the King. Which certainly must be very humiliating to the Father, to win such a panegyric in license, from so illustrious a Son, as well as very humiliating to the Churches of Christendom, in their choice of a God. As well as very gratifying to candidates for Jehovah's dominion beyond the Stars. When they come to consider, that St. Peter, who holds the keys to Jehovah's heaven, is credited by their mediator Jesus, with a commanded possibility of a spirit of forgiveness by comparison with Jehovah's in the ratio of 490 to 2 in favor of Peter. And this Jesus at one time so loved Peter, as to say to him, get thee behind me Satan. And that too, when Peter was obeying the command of the moral law, by his rebuke of the Savior's express determination, to go to Jerusalem and be killed. 1 Peter 2:20. But "He was doing well and suffered for it and bore it patiently, which is acceptible to Jehovah." So that, with such a stock of forebearence and forgiveness he will never reject a candidate for admission at heaven's gate on triffles. And since Jehovah has turned all judgment over to the mediator, and knowing as

he does the president, vice-president and secretary of the firm and having been thoroughly exposed, to the temptation of the Devil, on an empty stomach for forty days, tempered with the affectionate companionship of wild beasts, and then accepted Crucifiction: to effect a confirmation of all of the dogmas, of the new faith, which is always a most potent factor, with the masses. And although Jesus was exposed to the Devil after a fast of forty days, which at that age, (Since Buddha himself, B. C. 643, could stand only twenty-eight days fast) was considered a very thorough test of genuine fortitude. Yet the ordeal to which Jehovah and the Devil subjected Job, with Jehovah's Proviso that the Devil must not take Job's life, as an act of disgraceful brutality (except the traditional crucifiction of his son,) is unmatched, by anything more heinous; among the tortures of the Christian inquisition. However, in Heb. 2:10:14:17:18. "For it became Jehovah in bringing many son's into glory to make the captain of their salvation perfect (Not through knowing, wisdom and progress; but through suffering, that through death, he might destroy him that had the power of death that is the Devil (such an acknowledgment destroys every vestige or possible shadow of the omnipotency of Jehovah as well as the omniscience of his Son: Since like the infant knowing by them, is subject to planetary experience, in its most umpracticed form. And since the power of a Devil even, must be delegated from the prevailing God; and for Jehovah to destroy the Devil, would be for him to part with his most useful ally); "wherefore in all things it behooved him to be made (by the church: from which all mediators derive their origin) like unto his brethren: that he might be a merciful and faithful High Priest (by the offering of his body once for all up to Jehovah) to make reconciliation for the Sins of the people: for in that he himself hath suffered (that is by) being tempted (of the Devil) he is able to succour them that are (likewise) tempted." "Though he were a son yet learned he obedience by the things which he suffered." "If ye do well and suffer for it: Patiently: this is acceptable with (Jehovah.)" And 1 John 4:13 states that "We have seen and do testify, that the Father sent the Son to be the Savior of the world." And 1 Tim. 2:5:6. "For there is one God (Jehovah) and one mediator between God and men; the man Christ Jesus, who gave himself a ransom for all." And John 3:35. "The Father loveth the son and hath given all things into his hands." And John 5:22. "For the Father judgeth no man, but hath committed all judgment unto the Son." So that the entire question of admission lays with Jesus and St. Peter.

All clerical fiction, as are traditional bibles; when taken by the credulous as authoratative, or the Word of some God. And are backed up by utterences ascribed to that God's mediator: as is the decree for the stonning to death, of improperly brought up sons: must be productive of more injury than benefit, since bad and self-contradictory decrees are given precisely the same santity, as those of self-evident utility. And as for the resurrection of the dead: Dan. 12:2:5:6:7, B. C. 534. "Then I Daniel looked, and behold there stood one: on this side of the bank of the river, and another: on that side of the bank of the river. And one said to the MAN clothed in linen which was upon the waters of the river: HOW LONG SHALL IT BE TO THE

END OF THESE WONDERS? And the man upon the waters held his right and left hand up to heaven: And Swear by HIM THAT LIVETH FOREVER. That it shall be for a TIME, TIMES, and a HALF-and all these things shall be finished. But St. John Chrysostom trys a hand at it Rev. 12:14. "And the woman was given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished; for a TIME, and TIMES, and HALF A TIME, from the face of the serpent etc. But to return to the sublime question of resurrection Dan. 12:2, B. C. 534. "And many of them that sleep in the dust of the earth shall awake, some to the everlasting life etc. So the dogma of resurrection appears in Old Testament tradition at least 534 years before the Christian era. And Jesus said before his crucifiction and resurrection: Mark 12:25, A. D. 33, (upon whose resurrection by 1 Cor. 15:18:21 the Christian stakes his chances of resurrection). "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven." This conversation about resurrection is set down before the conditions, A. D. 33, take place. Since by 1 Cor. 15:2021 resurrection first originates, with Christ's resurrection. "The first fruits of them that slept." Bur for an eternal soul to rise is an absurdity, than which there can be no greater. But when such an absurdity is given a boost, by a Mediator, additional emphasis is added to its possible accredited validity by the credulous, and so falsity, is given the same credence as truth, from the stand-point of biblical authority: Consequently standards of authority as are claimed for biblical traditions are no foundation at all. All religions not founded upon moral principle, can have no permanent life. And of this class are all factional doctrines, such as Christianity, Judiaism and Modhammedanism. These superstitions established at the point of the sword will all pass away, since neither of them are founded upon any greater validity than falsehood: and the falsehoods are claimed with a tenacity that cuts the throat of mind, and body. So much so that the falsehoods are made the creeds or conditions of membership of the different sects. So that if false creeds are made the condition and thershold of membership, all other falsehoods pass as a matter of course. Pure and undefiled religion is not an end: it is, at best, only means to an end to keep clear the path: that the human soul through wisdom and progress shall achieve perfection: hence it is obvious that immoral and stultifying dogmas, Creeds and beliefs, must of necessity be held to be, the most treacherous kind of censors, in the discrimination of that, which must be employed for the achievement of progress, wisdom and perfection. Even though evil is the indirect and incidental means in many intances by which the discreet, profit, obviate, and avoid an otherwise essential experience: still evil proppagating dogmas should never be held out as the creed or maxim, of human activity. The axioms: That all means merge in and become parts of the end, That no immoral means can be employed for moral ends, and the action retain its moral status: are of more value for the attainment of progress wisdom and perfection, than all of the so-called religions of the world, put together. Can anything be clearer than the fact, that the factional creed of Christendom: of Rom. 10:9. Which states: in direct contradiction of the

laws of Moses. "If thou shalt confess with they mouth the Lord Jesus (in place of obedience to the moral law, or for the Jew or Mohammedan in place of obedience to the laws of Moses: be they good, bad or indifferent: for which confession a Pharisee is excluded from the synagogue) and believe in they heart God raised him from the dead, thou shalt be saved." (an absurdity on the supposition of a soul: and its eternal nature than which there is no greater. Yet if Christ (who is among the rest of mankind doomed to ORIGINAL SIN be not risen: all Christian preaching is vain. All Christian faith is vain, all christians are still in their sins, and they that are fallen asleep in Christ are perished." verified 1 Cor. 15:14:17:18. But since Jesus Christ is the Mediator of the christian trinity, and gains his origin, wholly from the acts of Church Councils: and the traditions of numerous other legendary Mediators: which are Mythical in their nature, having cariacature souls read into them by their speculative biographers, and their resurrection could at best be only from a dead language, or the biblical "Immanuel" a "Word made Flesh," and interpreted "God with Us." by Math. 1:23, and John 1:14. So that the christian's hope of survival of the grave, is none other than a hope which lacks the essentials of hope, a faith in such an absurdity, as makes faith a byword, a resurrection conditioned upon that which is, as incapable of death or of coming of life, as was Moses brazen serpent, to which Jesus is likened by his biographers: John 3:14. "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever seeth the Son, and believeth in him, should not perish but have eternal life." Verified Num. 21:8:9. "And Moses made a serpent of brass (as Jehovah commanded) and put it upon a pole, and it came to pass, that those which had been bitten, by looking upon the serpent lived."

Since it is more than manifest, that the means employed to get the New Mediator before the world are deceptive, all the way way from the employment of false dates, false meanings, upon Isaiah 7::14 to doubting Thomases, inclusive. The next thing to settle is could the writers construct an ideal mediator: who use every immoral means, in the catalogue from the falsifing of the meaning of the words of Isaiah 7:14 to the pretended murder by crucifiction, to get their hero popular? Could writers of this stripe, following Philo's exegesis of Jehovah, as being the chief agent, in the use of falsehood, for the good of man, and Plato's license of falsehood by rulers for the good of the state. And make use of the acts and doctrines, censored by the very rulers and emperors, which convoked for the purpose those councils: together with all of the leading characteristics borrowed and worked over, from the several Mediators of the entire traditional world: truly what might be classified ideal, under such circumstances; Might be just the opposite under the sentiment of an age, when evolution should have developed in man a sense of Moral right, Moral obligation, and the knowledge, wisdom and application of thought, contemplation and act to their self-evident Moral axiomatic truths, and principles attending RIGHT and OBLIGATION. And in spite of all fads to the contrary, the work of construction cannot go on successfully, until the work of DISTRUCTION has pointed out the pitfalls, of the immoral; any more than

you can build a hotel, in place of a cottage, and leave the cottage standing in the way. Reformation of a cottage is one thing, but it leaves you with the frame-work of a cottage just the same. Reformations in theology, have never been so far, able to change the immoral factional tendencies, of their worked-over product: it is like new wine put in bottles, that have lost their elasticity, with age. Reformation is incapable of effectual work in Morals, where the old frame-work was wholly destitute of moral principle, and the propaganda has been rife, that morals can't save a man. What will? Why that one faction must confess that which another faction puts its members out of the Synagogue for confessing. Verified: Rom. 10:9, A. D., 60. And John, 9:22, A. D. 32. And one faction must believe that which another (the Sadducees) deny to be saved: Verified Rom. 10:9 and Luke 20:27. Formulated Rom. 10:9, stating: "If thou shalt confess with thy mouth the LORD JESUS (For which the Pharisees are put out of the Synagogue) and believe in thy heart God raised him from the dead (which the Saddicees deny) thou shalt be saved." This is the Scriptural factional teaching that the credulous of christendom have for fifteen centuries been gospelled and cajoled to believe to be, superior to the moral law (for righteousness, moral rectitude, moral progress, and for moral perfection, and to be superior to the self-evident moral axioms: that all means employed in a moral relation merge in and become parts of the end: that no immoral means can, in a moral relation, be employed for moral ends. And no immoral ends in a moral relation can employ moral means. Since all ends in a moral relation interpenetrate and become parts of the means employed. The foregoing axioms alone put every God and every traditional creed made use of by Jew Mohammedan, and Christian out of business. Human thought and conduct, governed by the command of these axioms, which are the commands of the MORAL LAW: Are said by the Christian clergy not to go far enough Morals they say won't save you. And what is the nature of the factional subterfuge, that Christian credulity, has for fifteen centuries been fooled, goseplled, and cajoled to accept in place, of these eternal vigils, of the human soul. Why confess with the mouth, what the Pharisees are, and of right ought to be, put out of any Synagogue, for confessing. And a belief in the heart that of which a Sadducee denies and of right ought to deny: if reason were applied enough to know, that an eternal human soul, is interminable, is immortal, and consequently could suffer no death, from which to rise, which if true as it most certainly is, from its very nature. Then what does the Christian bishop himself say for the consolation of those who are induced to gambol away their souls on such precarious terms. HEB. 15:16: 17:18. "If the dead rise not then is not Christ raised. And if Christ be not raised then is our preaching vain. Your FAITH IS VAIN. (Think of the time and expense that christendom has wasted on such VANITY). "Ye are yet in your sins. Then they also which ARE FALLEN ASLEPP IN CHRIST, ARE PERISHED." think of the lives that Christendom has sacrificed to follow a factional hobby worded with no other significance than being in opposition to the Pharisees and Sadducees.—Christianity: must: if there is any left of them: make both Pharisees and Saduceed laugh. False signals set up

along the path of progress are no assistance to those, whose goal is wisdom and perfection, and they blocade the road for others.

Christianity hopes ere long to become the world's religion, but its hopes are vain. No code of pretended morals, can expect a life of permanecy, in which immoral means, such as permiates the entire volume of biblical tradition can by moral intelligences be considered legitimate factors for the ends of righteousness. The goal of all human wisdom and perfection, is greatly accelerated, by the imperitive sanctity, and binding admonition, with which a man regards his allegience, to the moral law considered in its purity. And since in the moral world all means become parts of the end. And it is no relief to the situation, that the means are even natural forces, which a man thinks he may harness indifferently to his own unrestrained use. Even a priest, prophet, or Savior, cannot give the lie, to the least operation of nature, (and in his tradition name that lie a miracle, to cover his moral deformity,) or to extend the fame of a doctrine,even for the pretended salvation,of the whole world. Or even from Adam's virtue misnamed Original Sin. Why not? Simply because the end, if otherwise moral, becomes tainted thereby with the immoral. Even though the natural world order is apparently subservient, to the moral world order, still the moral law is so strict in its behests, that all uses of the natural order, must be stringently moral, and cannot be treated as indifferent. And if with the moral man, there no inconsiderate actions, since the natural world order, must pass through him, from the secular, over to the moral. And if the Supreme Being, is best exemplified in man's own moral nature. Then it must follow as a foregone conclusion, that the laws and order of this universe, are of so sacred a nature, since they are employed by the Supreme Being, that to practice necromancy or miraculous fraud, by the false claim that power instead of weakness is exhibited, in contradicting the world's order. Even to perpetrate what might be, otherwise moral, would taint the possibly moral, with the immoral. If the Supreme Being is not, that of which this universe, and man's moral consciousness is a manifestation, then for mankind that BEING is unknown and unknowable. When evolution has made religion, in human consciousness, identical with morals, then will religion be reduced to a science. "In the consciousness of the moral law, and through the sense of approval, we become aware of our real divine essence. And by virtue of such moral enlightenment, arises individual accountability, for the manner we treat ourselves, or the Auther of our existence, resident in us, as well as all other forms of existence which manifest His Being. The fact that all evil is invariably attended with the inward dissatisfaction, or disapproval of its perpetrator, such disapproval stands a living witness, that all evil is a divine sentinel, for correction and to put off such, must dwarf, deform and hamper the progress of the individual, or the race. Ask King Ahab if it is the nature of falsehood or repentence to Jehovah and his assured forgiveness to promote the interest of the deceived, who was lured to his death, by Jehovah, his lying spirit, and Four Hundred lying prophets. And does such wholesale lying, tend to perpetuate the fame, among men, the moral responsibility of Jehovah, and his spirit and prophets, in spite, of the Supreme

Being and the command of his moral law, to the contrary? Not among men who never betray or set at naught their moral integrity, or repudiate their own right of private judgment, in favor of an immoral sentiment, custom or faction. Nor can such triffling on the part of Jehovah, his "lying spirit" and prophets, influence in the least, those who know that all means in the Supreme Being's moral world, forever become parts of the end, and that those who indulge, in means that are in any sense immoral, whether those caught in the meshes are called Jehovah, Father, Son or Holy Ghost: maleficent means employed becoming parts of the end in view, forever blot out from such Gods all title to divinity.

An example in point is exhibited, in both Jehovah's and Satan's immoral conduct with Job. If Jehovah had never been depicted with any other, immoral or wicked conduct, when his conduct with Job is conceded, by any one as characteristic, of his nature, such must forever cancel all possible right of title to divinity. If Jehovah had never been guilty of any other wicked conduct: his depicted commendation of Jehu for beheading the Seventy innocent Sons of King Ahab according to 2 Kings 9:30: such conduct would of itself, forever destroy, His possible title to divinity. If such conduct could for an instant maintain the claim of title to the divine, or win the approval of the SUPREME BEING. The words justice and injustice are confounded, and all influence would be reduced to an utter nullity: and become superceeded by such meaningsless foibles, as John's statement by the mouth of his New Mediator. John 9:39, "For judgment came I into the world, that they which see not might see, and they which see, might be made blind." Virtue is conducive to life, vice destroys it. But moral worth in the domain of Jehovah is referred to King David for its standard, who did that ONLY, which was right in the eyes of Jehovah: though the desecration of morals was by him, continually practiced with impunity.

Emperor Constantius, A. D. 359, convoked the great councils, of Rimini, and Selucia, consisting of six hundred bishops and a prodigious number of priests. Who revoke all that the council of Nicea had accomplished, in its attempt at an inspired creation of Jesus Christ (as the colossal mediator and intercessor, into whose traditional origin and makeup, must be interwoven all of the characteristics, of the traditional Saviors, and only begotten sons of the Gods of the various provinces of the empire, which had fallen by conquest into the possession of Rome: as well as those of Babylon and India. And that such is a fact only requires an unprejudiced persual of the New Testament, and the traditions of its origin, to verify. So that for twenty-two years, or until A. D. 381 everything pertaining to a savior or intercessor for the New and rising trinity was in a state of flux or congestion. And baptism alone continued with the rising sect to be the essential provision, administered upon both the living and the dead, so imperitive for a new heart, and a new life: (in the place of caution and cor rection) was its saving validity. From the evidence on its pages and the historic: acts of the council of A. D. 381, 431, and 447. The New Testament was written during the Fourth and Fifth centuries of the present era, and its contents like the Old Testament is merely a compendious summary

abridgement of the fictitious superstitions, and the mythical and fabulous traditions which for the most part had originated with the inhabitants of ancient India, and was scattered by discenters, who would leave the realm rather than to face a revolution for reform. There is no more sense in claiming that the traditions of the Old and New Testaments (whose contents by its own internal evidence declares that; "ALL SCRIPTURE is written by inspiration of God and is profitable, (for the history of events? Not at all.) for DOCTRINE, for REPROOF, for CORRECTION, for INSTRUCTION in RIGHTEOUSNESS!" etc. Verified 2 Tim. 3:16. There is no more sense in claiming that biblical tradition is the history of events, than to claim that the writer's fabrications in a work of arithmetic are the history of men and events: since their only purpose is numerical accuracy in the one case, and moral accuracy in the other. But competition and public sentiment has effected to erase all fabricated improprieties from the pages of mathematics coming from the remote past, if its pages were ever burdened with such clerical incumbrances as effects to destroy the, bible from every vestige of possible instruction in righteousness. Do you ask how so? For no other than the simple reason, than: that every means used, in a moral relation must be clean, since by the immutable axiom they merge in and become parts of the end, and for the same reason the clerical fabrications must be free from crime, falsehood, fraud, misrepresentation, false-interpretation, misappropriation of words from one meaning to another: as is the case in making use of Iasiah 7:14 stand as a prophecy both for the deaths of King Rezin and King Pekah: fulfilled 2 Kings 15:30 and 16:9: and according to Math. 1:22:23 are made to stand for the prophetic origin of the traditional mediator Jesus. Traditional fiction if kept clean from the immoral on every side, may be used with advantage to inculcate moral accuracy; precisely as the fictions,in an arithmetic are used to inculcate numerical accuracy, but note carefully the proviso, (since in the moral world all means merge in and become parts of the end). If kept CLEAN FROM THE IMMORAL ON EVERY SIDE. Is any one so falsely gospelled, as to think for a moment,that a work claiming to render instruction in righteousness, and for correction in morals etc., could at this age, carry all of the criminality and licentiousness; which characterize the clerical works; moral or secular of the first centuries of our era.

Books used for discipline in every other relation (but the bible: whose clerical supporters flourish, the unfounded claim of its unsullied instruction in righteousness) have been purged of the poetic license in the immoral, which characterize the works of the first centuries. And if for no other reason than common decency the clerical profession of theology, should long ago have expunged from the pages of the bible, every utterance, that conflicts, with the immutable moral axiom: that all means in a moral relation merge in and become parts of the end, and the further axiom that no immoral means can be used for moral ends. But that would take our blessed bible Gods, and all say the clergy. So much the worse for their continued use then, in subvertion of the moral order of the Supreme Being: all learned men know that moral accuracy can be taught from fiction; as well as numerical accuracy can be fa-

cilitated by the use of fiction, but if the scenes and incidents employed abound in crime, fraud, piracy, plunder, and conspiracies: in all of which the holy men as well as the prevailing God takes a part. And since all means employed in a moral relation merge in, and become parts of the end, such scenes are made parts, of the pretended end of instruction in righteousness, whereas they only operate, for instruction in villainy, and villainy needs no text-book for her votaries.

The New Testament has for centuries been the text book for theologians: and if it be conceded by the superstitious that it means what it says, when it declares: 2 Tim. 3:16 "That All Scripture is given by inspiration of (Jehovah) and is profitable, for DOCTRINE," etc. Then it must follow that at least, DOCTRINE, is the object of its narrative, and that it is never tenable, to mistake the pantomine saviors, prophets, devils, miracles, fictions, fables, parables, styles of worship, and all narrated incidents, general and particular, which the several writers: employ to mistakenly incorrecly or falsely serve as problems, other than for such DOCTRINE. It is no more tenable, to fasten upon the incidents, so employed as real personages and events: than it would be tenable, to change the fictitious incidents and personages, employed by the writer of an arithmetic, to inculcate accuracy in the power of enumeration, into actual existing personages and events. But unfortunate for the clergy, and their unwary following the fictitious and traditional incidents: and their purpose for doctrine, has wholly been lost sight of. As John Doe should take six dozen of eggs, to the store at twenty-five cents a dozen, and receive in return twenty pounds of sugar at seven cents a pound, what would be the difference? Now suppose the matter of truth, in the foregoing problem is considered by the master, (that, instead of the answer, ten cents,) to center upon the question of John Doe's existence, and he puts the question, All who believe that Joh Doe actually existed, rise to their feet; two or three fail to rise, and they are branded as heritics, unbelievers, the unsaved. Now then can there be the least possible doubt that the MASTER, as well as those who rose to their feet, were misled and mistaken about the nature, of the character John Doe, and his use, by the writer, of the problem. It should be manifest to the most casual observer, that the purpose of the fabricated character John Doe, is merely to furnish the student: with the incidents of an imaginary fabricated transaction involving discipline and accuracy, in the numerical relation. The rational mind takes for granted, that it has no right, to assume the concrete existence, of John Doe at all. His abstract existence begins, with the problem, and ends with the problem. His concrete existence is an utter nullity. Now then if "all scripture is given by the inspiration of (its Gods) and is profitable, for DOCTRINE," etc. The rational mind must, likewise take for granted, that it has no right, to assume, that any of the characters used, were concrete existences, and whether they were, or not their abstract use, for the problem, renders wholly immaterial as well as wholly inconsequential their concrete existence. As the only question involved in the mathematical problem, is numerical accuracy. So the only question involved in a moral problem, is moral accuracy. And if the materials employed are so set down,

as to involve a contradiction in numerical accuracy, or MORAL ACCURACY, (which must take into account the purity of all it employs) we cast the problem aside as worthless. Most all men are powerless, to use the analogies connected with their particular avocation, upon any problem outside of it; they can call in question the false analogies, of others who pass judgment upon their work,but that is as far as they can go. So that it is no wonder that theologians have so complete a walkover, in their clerical dealing with the provincial minds, of other occupations. If the artisan, mechanic, or professional. could employ the same logic, and power of analogy in theology, that he exercises, in his particular avocation, Clergymen would be compelled to keep abreast, with the times, and twentieth century hearers would no longer listen, to fourth or fifth century doctrines. If the question of morals, is the issue and John Doe procured the eggs, by theft or fraud, or the storekeeper was bartering, in exchange smuggled or what he knew was adulterated sugar, then the characters of the dealers, enter into the problem, and it involves the question of theoretical morals, just as emphatically, whether John Doe and the storekeeper, are fictitious personages, made use of for the problem, as though they were actual, living, existing, accountable, human beings. The question of existence, for purposes of the problem, is wholly inconsequential. And the mind goes to judgment, on the character. And right here lies the hidden rock, upon which all bible readers and believers are wrecked.

While numerical accuracy, is, in its nature confined to quantity: moral propriety or accuracy belongs to quality: and in the realm of thought, act and emotion, it covers the entire field of vision.

A life sensible to pain: is essential to caution, correction and bodily preservation. Now then since pain is a divine sentry, to prevent and correct any continuous injury, to the human body, as well as a symptom and summons, of any hidden bodily derangement, that like a high pulse, sounds the alarm: that some latent malady, should be sought out, and corrected. So that the skilled practitioner, may make use of these sentries, to get at the trouble, and so prevent its ravages, from making inroads, and allay its course from breaking down the tissues of the body: and if possible, to restore the organism to pristine health. Now suppose his skill is baffled and all that he can do, is to administer an anaesthetic, to deaden the pain, or allay the pulse: manifestly he is doctoring symptoms, not their causes, and his patient goes onto the danger list, and succombs to the malady.

Now the church in the very outset, places all its victims indiscriminately on the danger list, and drugs the credulous suppliant with an anaesthetic, of creedal, symbolical, finantial or emblematic sacrifice at once, in other words, it doctors the symptoms, and ignores its cause or occasion altogether. But the symptoms: remorse, disapprobation and evil, are divine sentinels, for the arest; and a summons to direct the moral delinquent, to the path of progress, and its goal perfection. But the church drugs the delinquent, with a creedal, symbolical, sacrificial, finantial, emblematic, anaesthetic, administered in the form of the confession of a savior, and belief in his resurrection from the dead, and to escape the fate of Saphira, symbolically lay all: at the apostles feet. Thus

stupefying and deadening all moral sensibility, and the energy for the prevention, correction and arrest, of unhallowed effects: before they emerge from their causes. The the church teaches its victim; that he may avoid all this energy, by confession and belief: since for such there is no law: and by the "offering (emblematically) of the body of Jesus Christ once for all:" you are saved.

But who would be so self-deluded, as to think that an artificial stroke of paralysis, should be administered to the body, to make it immune against pain, or that pain could be borne for one, by another, as a corrective, against bodily injury. Yet such is exactly the state of moral progress, advocated by the church today, both at home and abroad.

The hope of eternal life made (in defiance of the moral law,) to bow its head to the crime of crucifiction. And a typical condition of a victim: of the scheme of redemption. "Pray can I not, Though inclination be as sharp as will; My stronger guilt defeats my strong intent; And like a man to double business bound, I stand in pause where I shall first begin, And both neglect. What if this cursed hand were thicker than itself with brother's blood? Is there not rain enough in the sweet heavens to wash it white as snow? Where to serves mercy, But to confront the vissage of offense? And what's in prayer but this twofold force,—To be forstalled, ere we come to fall, or pardon'd being down? Then I'll look up; My fault is past. But, O, what form of prayer Can serve my turn? Forgive me my foul murder!— That cannot be; since I am still possess'd Of those effects for which I did (or ratified) the Murder (my creed! My belief! The soiling of my soul! By sharing in the spoils, of such a crime)! May one be pardon'd and retain the offense? In the corrupted currents of this world. Offence's gilded hand may shove by justice; And oft' 'tis seen, the wicked prize itself Buys out the law: But 'tis not so above: There is no shuffling, there the action lies in its true nature: and we ourselves compell'd, Even to the teeth and forehead of our faults, To give in evidence. What then? what rests? Try what repentance can: what can it not? Yet what can it, when one cannot repent? O, wretch state! O, bosom, black as death! O, limed soul; that, struggling to be free, Art more engag'd! Help, angels, make assay! Bow, stubborn knees! and, heart, with strings of steel, Be soft as sinews of the new born babe; all may yet be well! My words fly up, my thoughts remain below: Words without thoughts, never to heaven go."

Is any man so lost in the fanaticism of sacrifice or the words of Heb 9:22. which state, "Without the shedding of blood is no remission?" That he is assured for a moment: that the Murder of God the Son, could in any possible manner enter into the Supreme Being's plans or designs, in the management of mankind? Think of it. If for rational intelligences sacrifices for correction, were at all tenable. There is less objection by the creedal offering, of one God to another: as the sacrifice of God the Son to Jehovah: or to God the FATHER, than in sacrificing human beings, or bulls and goats, to such Gods. So as to keep up a symbol; emblematic of the carniverous demands, of the Gods of the early ages, whose wrath: like that of the Kaffir Chief: must be assuaged by HUMAN victims. As the sacrament is emblematic of the early ages, when to eat a friend, and drink his blood, was considered among the greatest of

favors. But such absurdities, only go to show how limited already, is our departure, from our carniverous progenitors. The normal, rational, accountable intelligence; must recognize the distinction, between the good, or self-approval arising, from righteousness: and the evil or conscious remorse; from unrighteousness: or he cannot do business at all, in the realm of morals. A truth which forever debars Jehovah from the realm: for denying Adam the knowledge of good and evil. All men who make moral rectitude, the rule of life, are encouraged by the sensibility, that remorse: is the divine arrangement, to keep the mind on the alert, against lapsing into moral degeneracy. The Christian who believes that typical, symbolical, or emblematic sacrifice is effectually operative, to remove remorse: mistakes its purpose as a corrective: precisely as the savage, who should offer a sacrifice to his Demon, for the removal of the pain, of a bruised hand; mistaking the fact that, the pain occasioned, is a divine provision, to arouse caution, against subsequent injuries to the body; for the anger of his Demon, which a sacrifice will assuage. Now the savage or christian, who so mistakes the nature of pain or remorse, which are divine correctives, as to sincerely believe, that such pain or remorse, are the voice of the anger or wrath of some Demon or God, in the third heaven beyond the remotest star, which a sacrifice, will assuage; such a Christian or savage are not accountable, neither can they commit Sin. Who could need a moral missionary, more than a people, mistaking actual divine correctives, as are pain and remorse, for an expression of the anger, or wrath of a Demon or a Jehovah, which a clerical, creedal, typical, symbolical, or actual sacrifice will assuage?

St. Gregory of Nazienzus and his bishop contemporaries who were beginning to be conversant with Old Testament narrative; decided to connect up, as far as possible, the members of the New Trinity with its tradition. So the said bishops use the Israelitish Jehovah, interchangably as God the Father, and apostatise the WORDS, of otherwise fulfilled prophicies, into a prophetic origin, of their God the Son: and make use of the doctrine of procession, in order to raise God the Holy Ghost. That is to say, by act of council A. D. 447, God Holy Ghost was made to proceed from God the Father and God the Son. In order to make a position, for a savior in the New Trinity, there must be some arrangement made: for the fall of man. St. Augustine had already made Adam's disobedience a Sin; sufficiently universal to make valid, the baptism of unaccountable infants. And why not extend the same disobedience, far enough to make valid: the necessity for a mediator. And that would admirably give Jehovah a chance, by the disobedience of Adam, to stand for the God: whom by proxy, all mankind had offended. For the purpose of the church, it was enough, that enmity between mankind and Jehovah, could be fabricated at all; be the means used, as immoral as they may. And the fact that, according to the tradition, Jehovah had tried Adam himself, and had given him his sentence. And that Adam had served out his full time. And that the case was clean settled up: never gave St. Augustine a moments uneasiness, of its availibility, for the baptism of unaccountable infants. And since Augustine declared, that a dozen meanings could be placed on Old Testament nar-

rative, and all of them be true. The church concluded, that it would taint all men, forever to be born, with Original Sin. And that would admirably create an office, for a Savior, mediator or intercessor. Jehovah must head the firm of the new trinity. And in correlation of God the SON, take his title as God the Father. And Adam's disobedience, having been made into universal or Original Sin, it would most admirably furnish a connecting link, between man and the injured Jehovah, and furnish a palpable reason for a savior, mediator, or intercessor, to be crucified, rise from the dead and interceded and plead in man's behalf, as well as to become, an adorable God, for the masses to worship. And He is placed by the church as the second member of the New Trinity for adoration and worship. But if any member of such a speculative group, or trinity, is capable of being tempted, or is of such a nature, that evil, which is the phenomena or symptom of moral derangement, enters as characteristice of the make-up, when the purpose or design is or should be, to characterize and model ideals, of perfection for human attainment: but when found implicated, with the immoral, as in John 7:8:10: or to commend the stonning to death of disobedient sons. Then set up a plea as does the christian, that such departures, (from the immutable axiom: that in every moral relation all means employed merge in and become parts of the end:) are admissible as showing the human nature of the savior:which is no other, than the last ditch of christian sophistry, offered to shield the moral delinquencies, of its traditional idols. But such an absurdity, would be precisely like the author of a work on mathematics, who was conscious of several mistakes in enumeration, he had failed to correct, yet he should plead in extenuation, or his supporters, should plead in justification, his human nature, and liability to err: Would such a work as an arithmetic, find, even in christendom, a market today? Not at all. Why not? For the simple reason, that an arithmetic is made use of, to implant accuracy, in the computation, of numerical relations: precisely as a bible or textbook on religion, SHOULD be of such a nature, that it could be made use of, to inculcate accuracy and precission, in the distinguishing, of moral relations. And be it forever remembered: that such text books should never flourish, human inaccuricies or immoralities in the model. Since its theories at least, must be sound. Hence it is more than manifest, that the traditional Jesus, of the christian group, is unjustifiably set up before mankind as an object sufficiently perfect, to merit a part of the worship and adoration, due alone, from accountable moral intelligences, to the Supreme Being. But before such a character, arising from a purely speculative conception, should be entertained as fit: for a model, its tradition, should be laid under the light, of the immutable axioms: that all means in every concievable moral relation merge in, and become parts of the end: from which the axiom follows: that in no instance can immoral means be employed for moral ends. And as the geometrician is no less sure of his remotest problem, than of its axiom: So the man of religion or the moralist: is no less sure that immoral means, employed in biblical tradition, cancels it, for correction and instruction in righteousness; than he is sure; that in every moral relation, all means employed merge in and become parts of the end. And if the means

used are tainted with the immoral, the end is infected, consequently each cancels the other. And it follows as a necessity of thought, that every several characteristic: whether it be in the means employed, or the end, aimed at, which embodies moral infraction: like the mistakes in the above mentioned arithmetic, should be subjected to immediate correction, and erasure. Human nature needs no sacred text books to inculcate the immoral, or arithmetical mistakes. The ages of mankind under Gods like the Jewish provincial Jehovah, or the Egyptian provincial trinity of Father, Son and Divine Spirit: all of which as a unit, deny to man; and attempt to confound, the knowledge of good and evil, which is no other than to dispute, the divine sentries for correction. And since the Jewish Jehovah denies, such knowledge to his man Adam by Gen. 2:17. And the Egyptian God the Son, lays down his life to back Jehovah up, in the denial. Verified:John 10:17:18:19, and Heb. 2:9, and Rom. 5:12: 19, and 1 Cor. 15:21:22. And the Egyptian Divine Spirit makes the belief in the arrangement comfortable: all are implicated. But St. Augustine pronounced Adam's disobedience, to make available the baptism of unaccountable infants, ORIGINAL SIN. Verified: Rom. 5:12. Then this original sin, was by the church made a packhorse for the fall of man: for the advent of a savior, mediator and an intercessor. And for the resurrection of the dead. And for a Jewish sacrifice, to Jehovah as a substitute for the sacrifice to him of doves and quadrupeds. Then in imitation of the only begotten sons, of other trinities: the sacrifice was made use of by the church, as an object of worship: And all as immoral means, if so be, to effect a compromise, with the moral demand, of the immediate correction of the causes or conditions, when an evil for their infringement appears: or to effect a compromise with the moral demand: of self-correction: when the conscience is sensible, for a breech of moral rectitude, to the pain of remorse, guilt, or disapprobation. But be forever known that after fifteen centuries, of such teaching and practices, Christendom needs absolutely, no sacred textbook, to further inculcate the immoral, or saviors, to show how natural it is, for human nature to err. Custom is so permiated with the foregoing stock, of clerical error that epochs of duration, and ages, of moral discipline will be required for its complete erasure.

If the reader is convinced that his bible and its Gods are merely objects of imaginary tradition; precisely as are the sacred traditions, and the Gods of any other primitive race: then he is in a position to lay a foundation, for the achievement of habitual moral rectitude, as valid as the principles of an arithmetic, are known to be valid for the achievement of habitual numerical accuracy: otherwise like the man that cannot cipher; he must continue in the ranks of those, who look to the ones governed by the dictates of emolument. But if evolution in his thought, is so free from superstition; that he can clearly discern that of all traditional Gods: those whose characteristics, chamelion like, partake of the spots, of their age, and imaginary environment; and by the use of an imagination, trained wholly in the art of battlefield tatics: whose depicted Gods have their natures read into them, and can discern that of all images of worship, not excepting a mere image of stone or marble: the un-

questionable presumption of which stands: for the SUPREME BEING, or whether it does or not, no man has the right to challenge: since an image may stand as a symbol for the SUPREME BEING so long as the means for holding and directing the attention, are not confounded with the Deity; or so long as the symbol is kept distinct from that for which it stands. Precisely as the figure four (4) should stand for that number of oxen, sheep or doves, in answer to the question, of how many are there of each?. And one method of using symbols is as harmless as the other, so long as the means are not tortured into being an end. And although for fixing and holding the attention, an image is more crude from its nature, than the direct worship or adoration of the SUPREME BEING, of WHOM the universe as a whole is a manifestation. Yet an imaginary Jehovah or Trinity, whose natures are read into them, from the capricious designs of their makers, in contradiction of moral law, moral principle, and axiomatic moral truth, to serve as a packhorse, passport or license for human meanness and the caprice of unscrupulous rulers: such Gods become the most dangerous of all. Christianity, its Gods or bibles do not as the credulous suppose, create right or truth. Christianity is the out-growth of tradition like all other forms of superstition. Moral consistency of the rational soul, alone, can consciously harmonize with the eternal order, of the Supreme Being. Consequently all religions claiming their origin from Jehovah as does the Jewish, Mohammedan, and Christian, can exhibit no surer proof of their falsity than the fact that: their tenets contradict self-evident axiomatic moral truths, the employment of which are to facilitate progress and perfection: having the power to guard the temple of the Soul, against its dessecration and retrogression.

The Jewish Pharisees and Sadducees, against whom the Christian Savior's invective is launched because it is reported, that the Synagogues of the Pharisees reject all its members, who Confess the traditional Jesus to be their Christ. On account of which, the Christian sect made that Confession; a condition of being saved: as is verified: Rom. 10:9. And the Jewish Sadducees who deny the dogma of the resurrection. On account of which the Christian sect made that belief a condition of being saved: verified: Rom. 10:9. The Sadducees believe "that all our actions, are in our own power: so that we are ourselves the causes of what is good, and receive what is evil, from our own folly." Which is as much as to say, that if we correct our follies no evil befalls us. A doctrine far in advance of a belief in a resurrection, at the expense of the absurd attempt by the church to terminate that which is, in its very nature eternal, before resurrection could be at all available.

And what is the accusation that. the anonymous writers of the Gosepls by the mouth of the Savior, launch upon the Pharisees because they quit the stonning to death: and set at liberty a wayward son. This Christian exemplar says: Math. 15-5. "Thus have ye made the commandment of God of none effect by your tradition." That is the pretended Christian reformer Jesus reprimands the Pharisees because they modified carrying out to the latter the heinous cammond of Deut. 21:18:21 that "All the men of his city shall stone

(a stubborn and rebelous son, on charge by parents of drunkenness and gluttony) with stones that he die."

If it be conceded for a moment, that the second person of the Christian trinity was crucified: its biographers have unmistakenably loaded the crime onto Jehovah or God the Father and God the Son, as the instigators: that is if the words of John 10:17:18 have any meaning whatsoever. And unto all of those who so believe: are believing that their Gods can act the immoral and wicked, and still retain the title to Divinity; an absurdity than which there can be no greater. The savior of the World who laid down his life by Jehovah's Commandment: according to John 10:18 and 19:11, states: "Pilate entered the judgment hall and said to Jesus whence art thou? But Jesus gave him no answer. Then saith Pilate unto him speakest thou not unto me? Knowest thou not that I HAVE POWER TO CRUCIFY THEE,and have power to release thee? JESUS ANSWERED THOU COULDEST HAVE NO POWER AT ALL, AGAINST ME, EXCEPT IT WERE GIVEN THEE (by Jehovah) FROM ABOVE." So that on the Savior's own word Crucifiction was placed in the power of Pilate by Jehovah himself, being a partner with Judas to afflict Jesus: as with Satan to afflict Job. And the gift by Jehovah through crucifiction, of his only begotten son, in token of his love for the world, would be like the gift of a life, by a Kaffir Chief of his son, or a subject as a token of his hospitallity, to a Livingston or a Stanley. The horror of such a crime, should shock the moral sensibility, of any one not familiar with such barbarous teachings, and practices. But the Christian heardened like the Kaffir, sees no crime, when he is promised a heaven: conditioned on the crucifiction, of this traditional Savior. And when a Christian who had read the traditional biography of the Savior Buddha, was asked how it tallied with that of his Savior Jesus, the Christian replied; "our bible is history therefore it is true. Yours lacks the crucifiction, therefore it is not divine. To which the Buddhist replied our traditions are not history, therefore they are true." And he might have added, the crucifiction being immoral, it cannot be divine. The unqualified acceptance of Jehovah's Gift, of His only begotten son knowing the terms, of the act of Jehovah's benevolence: that is to say, knowing that Jesus was commanded by Jehovah, to lay down his life, on his own testimony: and that Pilate was given the power and authority to carry out the programme of crucifiction, on Christ's own testimony: verified John 10:18 and 19:10:11. And that the victim of Crucifiction, invites his own crucifiction openly, against the rebuke of Peter, according to Matthew, A. D. 32, 16:13:21:22:23, and 17: 22:23 and Mark 8:31:32:33, and Luke 9:22. When Jesus was at the coast of Cesarea Philippi, A. D. 32. "From that time forth, (until Dec. 23, A. D. 33, when the traditional crucifiction occurred) began Jesus to show unto his disciples:how that, HE MUST GO UNTO JERUSALEM, and suffer many things of the Elders, and CHIEF PRIESTS, and SCRIBES, AND BE KILLED: and be raised again the third day": Mark 8:32. "and he spake that saying OPENLY. Then Peter took him and began to rebuke him saying: BE IT FAR FROM THEE LORD: THIS SHALL NOT BE, unto thee: (and Jesus replied to) Peter saying: GET THEE BEHIND ME SATAN." "Thou

art an OFFENSE UNTO ME thou (abidest not by the commandment to me of Jehovah, John 10:18, A. D. 32. That I must) lay down my life that I might take it again." And the order of my crucifiction, determined by Jehovah by means of the delivery, of my body by Pilate, to the people, to be crucified: Verified John 19:10:11, and Acts 6:9, and 7:52, A. D. 33. During the week following the resurrection: "Then arose certain of the Synagogue of Libertines, Alexandrians, of Cilicia, and of Asia; disputing with Stephen who said unto them: Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye: Which of the prophets, have not your Fathers persecuted? And your fathers have slain (prophets which appeared before the coming of Christ): of whom ye have been now, the betrayers' and MURDERERS', and they of the Synagogue GNASHED on Stephen with their TEETH! And Stephen said: A. D. 33 Acts 7:56. "Behold I see the heavens open and the SON OF MAN STANDING ON THE RIGHT HAND of Jehovah. Then they of the Synagogue cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stonned him: who said Lord Jesus receive my spirit, lay not this sin unto their charge. And he fell asleep." Now this Murder of Stephen follows the murder of Jesus within six days of his resurrection, according to New Testament inspired tradition. What must be the effect upon the Christian, with an imaginary horizen, and a canopy frescoed, with the Martyr Stephen and with Jehovah and his murdered Only begotten Son. Such might pass without severe comment for the imaginary blissful abode, of a Kaffir subject: singing nearer my chief to thee, nearer to thee, even though it be a Gibbet, that raiseth me. Whose decapitation, might by his chief, be used as a salutation of welcome, or a sacrifice to the hospitality of the first Livingston, that happened along. But when by mere familiarity such shocking fables, become not only common place, but sacred throughout the confines of Christendom: is it any wonder that when the Christian saw the defect, of a want of crucifiction, in the tradition of Buddha: the Buddist was compelled to smile at such ignorance and moral stupidity?

No Christian thinks of such a thing, as laying the blame onto the Supreme Being, for the destruction of human life: through old age, or the natural course of events: if for no better, than the simple reason, that to Christianity, he is absolutely unknown. And even though a few men like Gridarno Bruno, who were burnt to the stake for it' had discovered the vertiable Supreme Being, to be, more than elsewhere, resident in the human soul, in opposition to the traditional manipulation, of the God Jehovah whose residence for individual safety, is enthroned in the third heaven infinitely beyond the remotest star: so much so that all communication with the Earth, was carried on through his winged ambassadors: Devils and lying spirits. And whose vengence is well known, by his traditional drowning, of His whole world, for precisely the same consideration: which upon more mature reflection, moved him to rainbow the clouds as an eternal reminder, never to practice such wholesale cruelty again. Yet in just 450 years from the flood, because ten individuals could not be found in all His traditional borders of Zeboim, Admah, Sodom and Gomorrah, whose

sense of what was righteous, failed to comport with Jehovah's, who had inflicted punishment upon Adam and Eve; for what little of such knowledge they gained, during their first years existence, and who had thrown the cloak of his vengence: as a protection about his Grandson Cain: which should be met out to the extent, of sevenfold against any "who slayeth him." And since ten could not be found, in those four cities to match Jehovah's most fastidious sense of righteousness; Jehovah overthrew those cities, and all the plain, and all the inhabitants, of the cities, and rained fire and brimstone upon them out of His heaven. So let it forever be remembered by the Christian; that Jehovah has no small magazine, of explosives in his heaven; whose contents are available, in case of an emergency. However, modern explorers have discovered, that the ruins of these ancient cities lay now; at the bottom of the Dead Sea, in perfect safety, where til the crack of doom: they are beyond the reach of Jehovah's inflamable nature: rainbow or no rainbow. Couple these historical facts of geology; with Jehovah's later oath to bless all the nations of the earth: for Abraham's unswerving obedience: in the uncomprising offer of his only begotten son up to Jehovah: for a burnt offering: which proved to him that his allegience, was as secure as was the following, of the neighboring Gods: whose subjects exhibited their unremitting fealty, with human sacrifices. Yet in downright defiance of Jehovah's Flood, and rain of fire and brimstone, from his Heaven, to clear up his first attempts at ridding his world from its sins. His own church blinded with the spirit of faction; goes way back of all, and revives the curse of Adam: for material with which to rear Original sin: and that too in total disregard of the chagrin: that must to Jehovah's administration, result there from. How so? Jehovah, according to the tradition setted his case with Adam by exile from Eden, the church cannot reopen the case,and retry Adam,without such being an insult to Jehovah's management of the case. Again the Church cannot libel all mankind, with a matter already settled by its Jehovah himself, without such being both an insult to Jehovah, as well as to all mankind. Even if Jehovah is a mere Myth: it is not fair play: so long as he is held up to the masses for the Christian's God and the bible is held up to the masses as his inspired word: to treat the settlements: that Jehovah therein traditionally makes, with such bare-faced contempt. The instruction is, if the Christian, will treat his Jehovah so unfairly. What guarantee is there, that he would not treat, if he knew him, the Supreme Being precisely the same way. And in view of such conduct it is questionable: Whether the Supreme Being: although ubiquitously resident, in every human soul, as well as present from center to circumference, throughout his universe, would not prefer that the Christian, should continue still, allegience with their Jehovah, until they should through the force of evolution, have advanced sufficiently, to enable them to treat their real Originator, with becoming deference to say nothing of reverence. However taking into account the foregoing conjecture, still no reasonable mind can fall into the error, that the conscious nature of man should suffer delay a moment from working in harmony with the subconscious: when evolution has made such an harmonious union of the conscious as well: possible of realization. Besides the couscious

recognition that the Supreme Being, constitutes the essence of the human soul, and through its evoked principals, are manifest in consciousness, the nature of the Soul's essence. The human Soul—being the residential repository of the standard of the right: and when evoked to consciousness by its application to concrete thought or act: which the conscience manifests by self-approval, for one's behavior in accord, with its behests; and with no less emphasis, does the conscience manifest disapproval, when thought or act discords or contradicts, the demands of the Soul's standards: when made use of in the concrete. The intuition right, is not an attribute or a quality of the soul: so much as it constitutes its essense, or a part of its inherent nature: as is likewise the case with the intuition truth. When the Supreme Being that constitutes the essence of the human soul. Can in all of the ramifications of human activity be readily evoked, through such instrumentalities as truth and right in their application to thought and conduct, for their guidance and direction, and it shall be fully realized, that the wrong and erronius, becomes in every case of wanton negligence, indulgence, or avoidable mistake suicidal. Then, and not till then, can it be truly said that a man has discovered the conditions, and is working with the material, which builds unmistakalby for wisdom and perfection.

What can be a greater outrage than the denial of the immortality of the soul, or conditioning its immortality, upon Adam's conduct with Jehovah during his first year's infancy: or upon the resurrection of the dead: and then conditioning the resurrection of the dead, upon Christ's resurrection from the dead, as the "first fruits of them that slept.". And in turn conditioning Christ's resurrection upon the resurrection of the dead universally, which is arguing in a circle, and is productive of nothing but the sheerest nonsense. Again a human soul being immortal in its nature, resurrection is absurd. Again imputed sin, being an absurdity, imputed righteousness is equally so. Again since every demoralizing thought or activity, delays the soul's perfection. All men must win the advantages of wisdom, and suffer the disadvantages of ignorance. So that hobbies, scape-goats, sacrifices, intercessors, and saviors, effect to delay, rather than to accelerate the soul's perfection. And especially so: when such characters, are morally defective, and are set up as patterns, and objects to be glorified and worshiped. An object like a Savior which is of a strictly imaginary, or speculative origin, should not be licensed, by his traditional biographers, as is set down in the New Testament, to exploit outside, of the circle of moral law. And his depicted activity, should conform to the axioms: that all means in a moral relation merge in and become parts of the end: and that no immoral means in a moral relation can be employed for moral ends, and conversly no immoral ends in a moral relation can gain justification by the employment of otherwise moral means. Unless a Savior's depicted activity, can stand the test of the foregoing self-evident axiomatic moral truths. No man has the moral right to hold such an object up: even to uninquiring credulity, as a pattern or an object for adoration and worship. And since all that can be known of the savior Jesus: must be gathered from the acts of the councils of the Roman emperors, and his New Testament biographers,

the question is, do his depicted activities, comport with the above axiomatic moral truths? And since with the moral man, there are no indifferent actions; and since it must be conceded, that the entire universe is the work of the Supreme Being: and since with the moral man the order of the world for thought, or activity is moral, as well as secular, and consequently to trifle with that order, with traditional fables, as and for miracles, in subvertion of the working order, of the laws of nature, is immoral: so that all so called miracles, worked by the Savior Jesus, to enlist the belief of the credulous in him; or his mission to exculpate Adam's sin: or his mission as a sacrifice "once for all" in behalf of the Jew; or his mission as a Mediator, Intercessor, or Savior for the NEW trinity, of the Roman empire to the exclusion of all others; or be the purpose what it may, the narrated miraculous pervertion of any the least law of nature, is immoral: and the identification of Jesus Christ with such work: operates, to pass his activity over to the immoral. Since immoral means are employed for pretended moral ends. His making water into wine, to manifest his glory, or to make his disciples believe on him; is the employment of immoral means for his ends. His deceiving his brethern, about going to the feast, to avoid their company; is the employment of immoral means for his ends. His deliberate going to Jerusalem to be killed, against the moral rebuke of Peter; is immoral means employed, for pretended moral ends, each cancelling the other. His deliberate invective, vent upon the sect of Pharisees for making the word of God of none effect, because they discharge a disobedient son, rather than allow the elders to stone him to death:—is the immoral holding to the letter, rather than the spirit of the law. He deliberately refuses to pray for the world, but prays only for his apostles, and those that believe on him through the word of the apostles: which renders him less removed in moral sentiment from unrighteousness, than the saviors he is to supplant, whose prayers were offered alike: for both believer and unbeliever. His teaching that seventy times seven, as the rule of forbearance between fellow subjects: and that his God or king, may turn their delinquents over to the tormentors, for the second offense is inconsistent and immoral: since He exacts a greater degree of perfection from a subject, than from his God, or king, which either admits their moral weakness, or right to tyrannize over their subjects, or both.

He accuses the Pharisees as hypocrites making the word of God of none effect, for not stonning to death disobedient sons, thereby cutting off their chance to believe, confess and be saved, whose souls must otherwise, according to his teaching, go straight to Hell. He tells the Pharisees that they make their proselytes, two fold more the children of Hell, than themselves. And then he tells his disciples and the multitude, to obey the commands of the scribes and pharisees. Which is inconsistent, and immoral.

Gods like the superstitions, which carry them, have their infancy, youth, manhood, old age and oblivion. The Pyrimids of Egypt have outlived already several sets of triune Gods, and they will undoubtedly outlive their duplicate. A trinity of Gods, that a devout Christian thinks, with the assistance of his Church, to be able to terminate the eternal life, of a sinner's soul, or start it off again, to reap its eternal destiny, as its will whispers, is so

far in error, that even the pyramids of Egypt, rise in judgment against his folly. The human soul of the sheerest sinner, being a distinguishable, but an inseperable part, of the Great Soul, of the Universe, and consequently eternal in its nature, can never terminate or be terminated. Doctrines to the contrary notwithstanding. And since trinities are perishable products, the fabricated biographies of their mediators as well as doctrines about them, when in conflict with moral principle, are most perishable. Clerical instruction to the contrary, notwithstanding. Men whose minds have evoked, and are permiated with the Moral Principles, already resident in their own souls, have an unwavering sense of the immoral: instantly upon its presentation, however, gorgeously robed, with pretension: or shamlessly embraced by credulity. When human progress has arrived at a point where one's identity with the moral law, has become habitual, or so available as a working principle in his being, that for his sensuous or rational nature, to contradict its behests, would be like the moral law's contradicting itself: a state of perfection is arrived at, that completely distances the depicted characters of any Jehovah, Savior, prophet, or disciple: which is characterized, by the traditions of the Old or New Testaments. If the so-called Holy Scriptures had been dictated, by the SUPREME BEING, or any writer directed by His Moral law, then its traditions must conform, to self evident axiomatic moral truths, as readily, as the problems in secular text books are known to be true, by being in conformity, to their axioms.

When accountable intelligences, in the dominion of the Supreme Being, are made aware that remorse, disapprobation, and evil, are the voice of divinity in the soul: calling for caution, and for the immediate correction of that which was the occasion of such reminders. And that upon the restoration of harmony, concord and equilibrium, the sense of Joy, supplants remorse: approbation, supplants disapprobation: and a sense of the right, supplants the sense of the wrong or evil. The conscience of such an intelligence, is a present, summary impulse, founded upon the character as a whole, and arises from a sensibility, of what ought, or ought not to be done, under present circumstances. It is in the nature of a filter, to keep pure and healthy the stream of emotion and thought, for the mind's progressive growth, to the end of wisdom, and conscious perfection. The habitual practice of thinking and acting conscientiously, perfects the conscience and developes the character. If the mind is clogged with remorse, disapprobation, superstition, evil, unhallowed designs and immoral habits, there is a very slim chance, for any marked or valid improvement.

But to return to the heathen of B. C. 643. If Buddha and his brethern, each washes his own feet; let Jesus wash his disciples feet. If Buddha can cleanse from sin; let Jesus cleanse from sin. If Buddha can walk on the surface of the water of the river Ganges; let Jesus walk on the Sea of Galilee. If the wealth of India is outdone and a bribe, of a hundred thousand is rejected by the honor, of a Courtesan girl, who disdained to sell the promised hospitality, due to the redeemer, of the Buddis ttrinity: So that pride, envying simple plain virtue brought forth the exclamation that: "A worldly woman has out done us; we have been left behind by a frivolous girl!" Let Mary Magdalene in her hos-

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pitality to the christian redeemer out wit the sanhedrim. If "Buddha came into the world: to befriend the poor, to succour the unprotected, to nourish those in bodily affliction, both among the followers of the code, and unbelievers, as well, to give sight to the blind, and to enlighten the minds of the deluded, to stand up for the rights of the orphans, as well as the aged, loosing himself in the welfare of others, as rivers that lose themselves in the ocean." Let the redeemer of the christian trinity in the legends of the New Testament be depicted: as praying for his apostles as believers, and those made believers by them, but for no others: John 7:9:20. The logic is if the legendary conduct of Buddha can; and does do marvels, with the Hindoo: Why cannot the legendary conduct of the christian redeemer, do equally as great, if not greater marvels? But this Christ should guard his prayers, since they tell tales. If a disciple of Buddha, as was Sharaputra, wishes to walk upon the water to met his master, let Simon Peter walk the water for the same purpose, even if he does sink a little. If Buddha said: "let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth! For hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule. Speak the truth, do not yield to anger; give if thou art asked; by these three steps thou wilt become divine." Let Jesus nearly a thousand years later through New Testament legend say practically the same thing, but be very careful, since Jesus is the ONLY BEGOTTEN SON OF JEHOVAH: and savior of the world, not so say that such rules are old, as the legend writers, about Buddha 1,000 years previous to the tradition of Jesus, were honest enough to do. When Buddha was asked for a sign that a man follows the right path: did he like Jesus say they could take up serpents or drink deadly poison? He answered "Uprightness is his delight. And he sees danger in the least of those things which he should avoid. He trains himself in the commands, of morality. He encompasseth himself with holiness in word and deed. He sustains life with means that are quite pure; good is his conduct, guarded is the door of his senses, mindful and self-possessed, he is altogether happy." Said Buddha "Greater than the immolation of bullocks is the sacrifice of self. (He who surrenders) his sinful desires, will see the uselessness of slaughtering animals, (and he might have added or, of crucifying Saviors "once for all:" at the Shrine of Jehovah.) Blood has no cleansing power." (right here could not the Christian experience, if he tried: a little genuine religion.) "But the eradication of lust will make the heart pure. Better than worshiping Gods is obedience to the laws of righteousness. The fruits of a (virtuous life) bid welcome the man, who has walked (steadfastly) in the paths of righteousness, when he passes into the hereafter." Buddha said "I have even in this life, (by the extinction of illusion, and my identity with truth, entered the life of bliss and peace.) This body will be dissolved and no amount of sacrificing will save it. Therefore seek thou the life: that is of the mind, let thy mind rest in the truth, propagate the truth, put thy whole soul in it, and let it spread. In the truth, thou shalt live forever. There is immortality in truth."

This work is dedicated to the SUPREME BEING: (as elsewhere,) resident in the human soul.

END.

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